

# The Expositor and Current Anecdotes

[Copyright 1911 by F. M. Barton]

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, O.

Volume XIII  
Issued Monthly

APRIL 1912  
Subscriptions \$1.50 per year

Number 7

## An Institutional and Sunday School Church The Westminster Presbyterian Church, Cleveland, O.

REV. R. R. BIGGER, PH. D., PASTOR.

### General Description.

The style of architecture is Italian Renaissance. Exterior dimensions 107x101 feet. All exterior walls are faced with shale brick and sandstone trimmings.

The heating is by steam, indirect direct radiation being used throughout the building, which insures the best ventilation in all seasons of the year. The entire building is lighted by electricity, the lights being distributed along the architectural lines as a decorative feature.

The seating capacity of the auditorium...	500
Auditorium balcony (to be put in).....	200
Choir loft .....	50
Chapel without the primary room.....	300

Total capacity available for church services	1,050
Cost .....	\$50,000
Architect—Milton Dyer.	

### First Floor Plan.

The first floor contains the main auditorium, 56x56 in size, with bowled floor and ample room for large chorus choir and pipe organ. The church office and choir rooms are located in the rear of the auditorium. These rooms can also be used for committee rooms and Bible Class rooms. The platforms of the auditorium and Sunday School are on the same level and the two rooms are connected by large sliding doors so that they can be thrown together.

### Gallery Floor Plan.

The balcony plan includes a large gallery on two sides of the auditorium connected with the Sunday School gallery on the same level, several new class rooms for the Sunday School, and a well lighted study in the rear.

### Basement Plan.

The basement contains the gymnasium, 56 feet square and nearly twelve feet high, with a large room under the loggia for storage of apparatus when the room is desired for socials and banquets. A stage has been provided for entertainments, with dressing rooms, lockers, toilet rooms and shower baths in the rear. The basement of the chapel is used for boiler room, storage rooms, and a conveniently arranged kitchen opening into the banquet hall.

### Semi-Institutional and Social Work.

Appreciating the value of proper recreation and entertainment for the young people of the church and community, the basement is fitted for this purpose. Four gymnasium classes meet weekly, in season, under proper directors. Several times each year "Congregational" socials are held, attended by both the young and the old, not for the purpose of making money but for the sake of sociability. In addition many similar socials, banquets, receptions for new members, entertainments, etc., are held by the various church organizations. A free lecture course under the brotherhood is given each season. The church has a good stereopticon which is used for entertainments and sometimes Sunday evening services.

### \$12,000 Church, Seating 280.

The illustration herewith shows a church on the general plan of The Expositor Church, which attracted attention in our 1910 Church Building Edition. One feature of this church is that it is planned to accommodate the modern Sunday School—three large department rooms being divided.

Extreme dimensions, 50x88 feet; auditorium contains 280 full seats in the pews; bowled floor; lecture room 25x33 feet; three class rooms, 10x25 feet, 9x19 feet and 9x14 feet; rooms connect by rolling partitions; pastor's room, 6x12 feet.

Auditorium walls, 16 feet, ceiling 31 feet high, lined with wood laid off in panels; roof trusses partly exposed; heated by furnaces; tower, 11x11 feet, 56 feet high.

Approximate cost \$9,500.

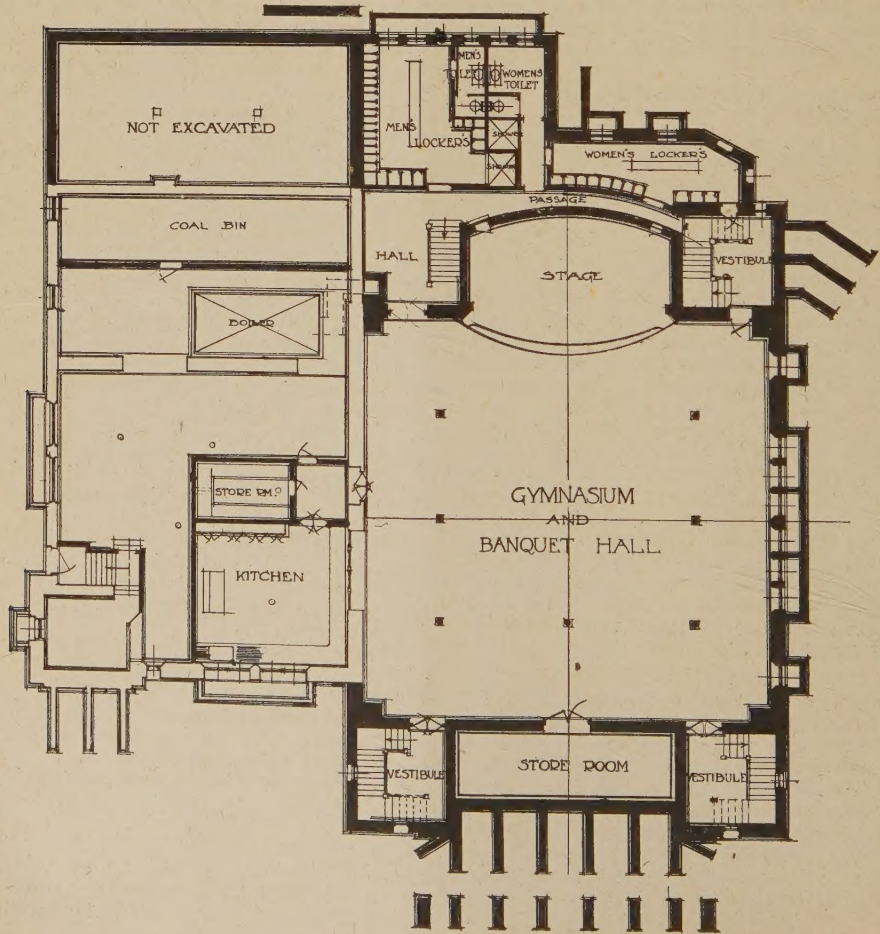
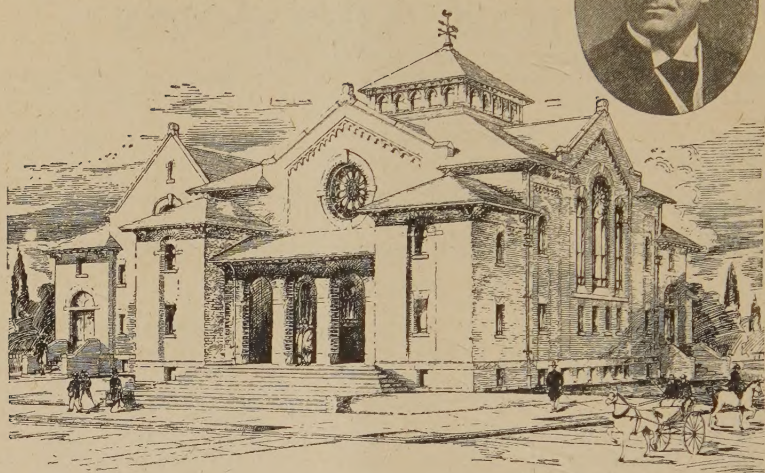
We are indebted to B. D. and M. C. Price, architects, Atlantic Highlands, N. J., for the plans and description. They have been designing and furnishing plans for churches at moderate cost, in all parts of America, during the past thirty-seven years.

If you will mention The Expositor they will send you a book containing 100 or more designs.

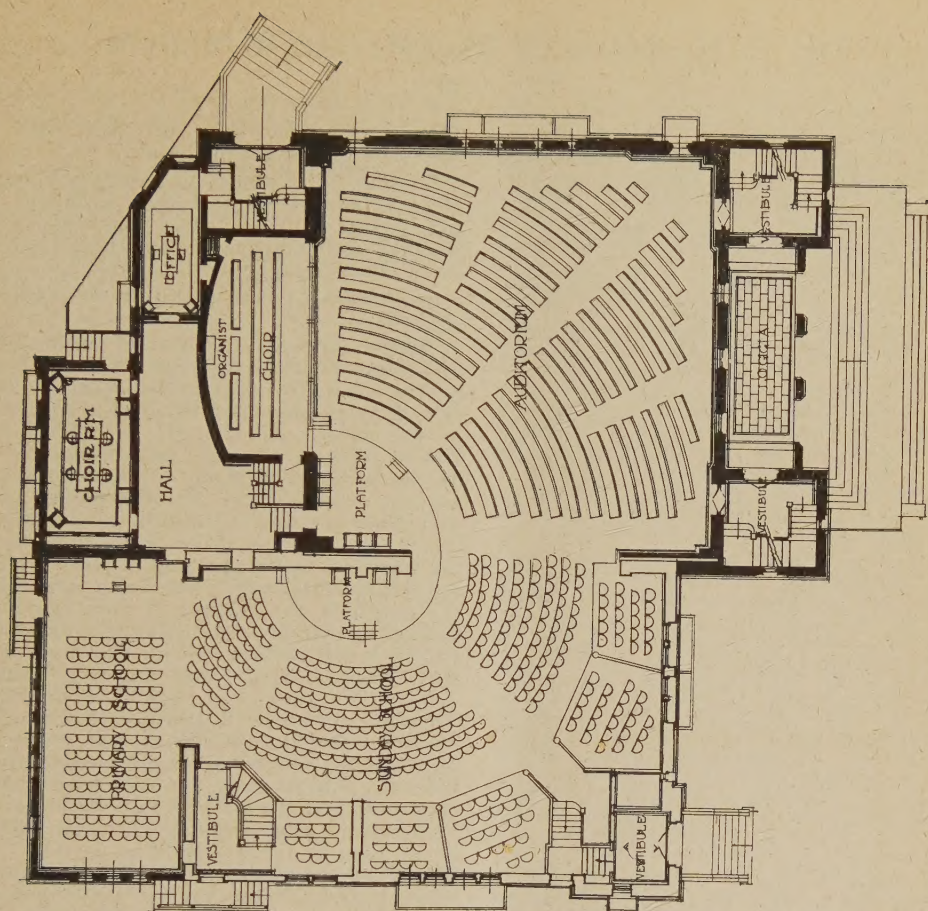
You should work from architects' plans, even on churches of the lowest cost. One church designed by a carpenter-pastor had to be strengthened at considerable expense.



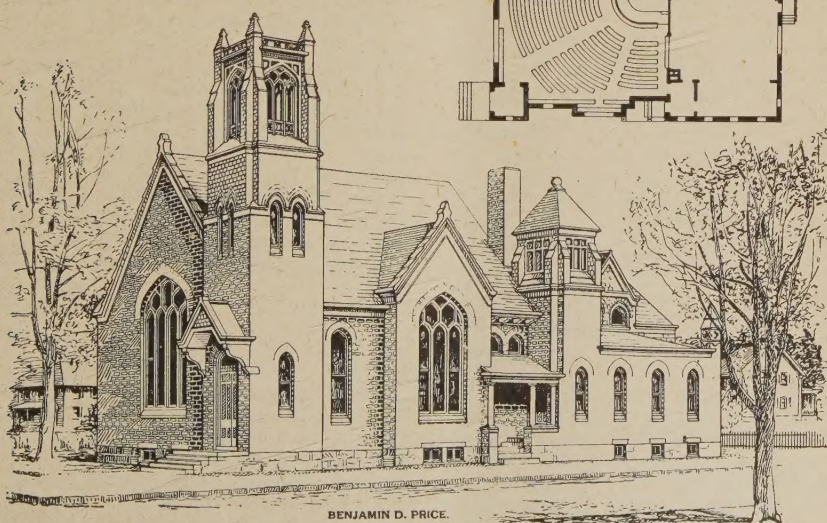
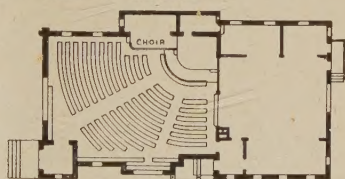
Westminster Presbyterian Church—Costing \$50,000







AUDITORIUM WESTMINSTER PRESBYTERIAN CHURCH.



BENJAMIN D. PRICE.  
MAX CHARLES PRICE.  
ARCHITECTS.

BRICK CHURCH BUILT IN SEVERAL CITIES IN UNITED STATES, COST FROM \$12,000.  
UP, ACCORDING TO LOCATION.



# Dr. J. H. Jowett's Ministry to Ministers

BENJ. L. HERR.

Apropos of the fact that Dr. Jowett is contributing some of his brief but fascinating Biblical sketches to the Expositor, is an estimate of him and his services to his brethren of the ministry, by his pulpit utterances in his Fifth Avenue parish. Rev. Chas. H. Morgan was a regular attendant at such services for nearly all the Sabbaths of three months, and in a quite extended article in the Examiner, he gives his impressions of Dr. Jowett's ministry, of which a condensation is given to our readers.

This sympathetic listener was impressed with the preacher's power of concentration or specialization. He was a man thoroughly in love with his work and giving the best of it himself to it. Shortly after his settlement in his new field, Dr. Jowett asked that his forenoons might be free from interruptions, as with his leisurely mind he found it necessary to select his themes for the next Sunday on Monday night and keep closely at the preparation of his discourses during the week. He added: "I am not at ease on the platform, but I love preaching with all my soul. I have already received and declined invitations to every part of the United States and Canada to speak on every conceivable subject for which I have not the slightest qualification. But I believe the primary work for which you have called me is to proclaim the grace and love of God from this Fifth Avenue pulpit."

In Dr. Jowett's pulpit prayers there is noticeable an immense range of sympathy and specific allusion. Only one illustration can be given. In his morning prayer for one of the Sundays of May, he asked God's upholding help "for all who are bereft of limbs. Hear us for the sick and the dying, and for those who even now are being born—for the whole race of man."

His public utterances, furthermore, are characterized by the beauty of remote scripture citations, showing how thoroughly at home with the Word the preacher is.

Immediateness of introduction to his theme is another characteristic of Dr. Jowett's sermonizing. For instance, as his listener relates, the text for the morning of April 30 was, "As thou hast sent me into the world, even so have I sent them into the world." The first words of the sermon were, "Even so, even so,"—and the serenity that was able to make that sequence is stupendous. Almost before we are aware, we feel ourselves projected into the mid-current of the mighty theme to be presented.

The literary diction of Dr. Jowett has a further charm in being absolutely unhackneyed. In his first sermon, for instance, these words were used: "I think that the conscience of Jesus was as luminous as the sky was in New York in the early hours this morning, flooded with light from horizon to zenith." Here are random sentences or phrases in other sermons: "There is a love that is like the wide and deep serenity of a cloudless noon." "Perfecting means carrying things to a fine finish."

"There are those who sow their seed with the scene of harvest in the air."

Epigrammatic modes of expression are also plentiful and striking in this preacher's style, and, lastly, is that spiritual touch and emphasis that comes from no lesser teacher than when man communes with God.

As a mark of that unearthly distinction, words are told:

"When one considers the tense, almost breathless hush of interest with which these purely religious and spiritual sermons are received, he is compelled to admit that the souls of the people still hunger for the word of Christ. One is conscious in the midst of most of the sermons that the whole congregation are not more intently listening to the speaker than they are looking within, as he causes a wondrous light to shine upon the mistakes, the burdens, the longings, the sins, the cares, the hopes, the doubts, the fears, the failures, the purposes, the prayers, of their hearts. Perhaps the most vivid moment of this kind occurred in the sermon for the morning of Sunday, May 14, as he was dwelling upon the words, 'A bruised reed shall he not break.' Though later he did full justice to the ordinary idea that the bruised reed is one broken over on its stem, he first applied the expression to the reed that is used for music, and showed that even a slight split or rift would cause it notes to lose their sweetness, and that the reed would then be thrown away as useless. 'There are people here,' he cried, 'that are like bruised reeds; lives that are no longer musical. How are they bruised? In many ways. One is by personal sin. I've known a beastly appetite to crush the reeds till they lost the music. Then there are lives that are bruised by sorrow. One of the most pathetic things I ever heard was spoken of a woman who had met with some great calamity—'She was never heard to sing again.' The intense hush of the whole vast audience at this point made me seem almost as if one could hear their very heart-beats. Each was looking within, asking what had caused the music to die out of his or her life. Is not this the test of the supreme work of the preacher, to make his auditors look within and see the life in the light of God-given ideals, and then kindle the soul's high purpose to realize them?"

## A LOOK WITHOUT RESULT.

The Rev. Mr. Bullinger said one day, from the pulpit, after commenting upon the effects upon St. Peter of the look which our Lord had given to him after his repeated denial of him: "Yes, and there was Bill Jones, the hardheartedest and of the consarneddest sinner in the neighborhood. After I had showed what effects our blessed Savior had on Peter by lookin' at him arter all his meanness, I fastened my eyes on Bill, and I give him jes' sick another look. But it was no good. He went straight outen the meetin' house, and went to laughin' and kickin' up his heels."



## What Others Are Doing

### CONTEST IN YOUNG PEOPLE'S MEETING—IMPROVES EVENING SERVICE.

The Young People's Society of the Forty-ninth Avenue M. E. Church of Chicago, Ill., started a campaign on the 18th day of February that may prove profitable and interesting to other Leaguers. They started out to get 100 people present within 100 days to the Epworth League service.

The society is small, having only 50 members in all, and the target of 100 seemed large but they were so successful that the very first service they had 103 present so that now the campaign cry has been changed and it now is 100 present within 100 days, on time, that is, 6:30 o'clock.

Special programs have been printed and services arranged for with the most attractive leaders they could find.

It so happens that these leaders are all ministers within a few miles of the church.

An automobile stands at the door to take the pastors back to their own Sunday evening service.

Some of the ministers are compelled to leave before the league closes, and in that case the leader of the league takes the rest of the service after the address.

The league is divided into five divisions, each having a color of its own, a target is on the blackboard and the color having the largest number present is recognized by having the total number of all present being placed on the target with the colored chalk of that division.

A banquet is to be held at the close of the campaign, and this falls on Anniversary day.

The color schemes will be carried out in the way of decorations on the tables. Every one wears the bow of ribbon of the color of the side to which he belongs.

It is needless to say the man who does not wear his ribbon receives enough invitations to attend the league services.

This campaign not only is beneficial to the league but is a great benediction to the evening service for it has already increased the evening service in a very marked degree.—Alfred A. Peache, Chicago.

### HOLDING THE SUNDAY SCHOOL FOR THE CHURCH SERVICE.

D. C. YODER, WESTON, O.

Since we have succeeded in holding 95 per cent of the Sunday School for the regular church service it might be of profit to others to learn how it is done.

The Sunday School session precedes the preaching service; the pastor and the superintendent work together like a Jonathan and David having a kingdom vision and planning together to build up the kingdom, having every member of the church in the Sunday School and every member of the Sunday School in the church. Many conferences are held with the Sunday School Board studying the problems of the church and Sunday School. Great care is taken in the selection of consecrated, well equipped teachers who are faithful to the church service as well as

the Sunday School. The classes are all organized and the devotional committees plan wisely, never satisfied till all in the class attend the preaching service. Often the classes will march from the Sunday School into the church service in a body with their class president and teacher leading the procession. In connection with other items reported from each class to the secretary of the school is the number in each class who have pledged to remain for morning preaching service, and this report is read by the secretary. Much is made of special days such as Boys' Day, Girls' Day, Flag Day, Mothers' Day, Fathers' Day, etc., and the short program prepared for these special days is given in the opening part of the regular preaching service.

The pastor is present at every session of the Sunday School welcoming newcomers with the superintendent, everyone lending a hand for the promotion of the Sunday School work. He uses different classes to help him in his work, preparing and passing bills, delivering messages, carrying flowers, etc. He sometimes has different classes sing a special selection in the church service or read responsively the psalter. He preaches in very simple, plain language, illustrating largely his message. Often, while preaching he will call for the main points of the outline, and it is surprising to see how closely they follow him. The children are given special attention after the service, not a child is allowed to pass out the door without shaking hands with the pastor, who has learned to love the boys and girls and they in turn reciprocate it all. Never an opportunity is lost in expressing appreciation of the loyalty of the Sunday School to the church. Each session lasts one hour and a quarter, making only two hours and a half for both services.

Sunday is the happiest day of the week, and it is an inspiring sight to see large attendances coming promptly to the Sunday School and with splendid attention and reverence furnish the pastor a large audience with receptive minds and hearts to receive the message.

### THE EIGHTH WONDER OF THE WORLD.

Dr. Peter Wright has resigned his pastorate of the Kitsilano, B. C., Presbyterian church, after fifty years' labor in church and field, and will retire from active work. The congregation, in appreciation of his past labors, have decided to offer him a retiring allowance of \$1,000 a year for five years.

Dr. Wright is a native of Scotland, but has spent most of his 73 years in Canada. He has been forty years in the Presbyterian ministry in the Dominion, his first charge being in Quebec then in Portage la Prairie, and finally in the extreme west. He went to Vancouver four years ago, and since then its membership has increased from 35 to 445. Three years ago the new church was built, but there is now a surplus of almost \$40,000 on hand.—Vancouver World.



## TWO GOOD SUGGESTIONS.

By Donald E. Williams, Johnsburg, N. Y.

### I. A Text Card for the Pulpit.

Often it happens that when the text for the sermon is announced all people do not hear it, so that much of the good of the sermon is lost.

Some people are slightly deaf and others come in late, having been delayed, perhaps, and both these classes of people are handicapped.

My plan is, that a neat, plain card, with text and reference placed upon it, be hung from the front of the pulpit, so that all may see and know. This may be a help to preachers also, for it may tend to keep them from "wandering."

My second suggestion is in regard to pastoral calling. Many ministers when visiting have had the trying experience of not knowing whether or not to close with prayer. The burden of the decision has always been placed upon the preacher, and it has brought about embarrassing situations.

When Bishop Quayle was in the pastorate he placed the burden upon the people by making public announcement that he would gladly offer prayer at the close of his visits if he was so requested.

I am planning to have my calling cards printed with my name on one side, and on the reverse a statement somewhat as follows:

The pastor, if requested, will consider it a privilege to close his visit with prayer.

### A SPLENDID WORK.

I know of few men who equal the splendid work done by Prof. McKeever of the State Agricultural College of Kansas. He has issued bulletins at his own expense telling how to raise the right kind of boys and girls, and how to train them into right living. Every preacher and teacher in America should read these bulletins, and then pass them on to parents.

The following in the series of Home Training Bulletins have already been issued:

No. 1. The Cigarette Smoking Boy.

No. 2. Teaching the Boy to Save.

No. 3. Training the Girl to Help in the home.

No. 4. Assisting the Boy in the Choice of a Vocation.

No. 5. A Better Crop of Boys and Girls.

No. 6. Training the Boy to Work.

No. 7. Teaching the Girl to Save.

Instruction in Regard to Sex.

Other contemplated numbers are:

Training for Moral Reliance.

Social Companions for the Young.

Employment for the Boy During Vacation.

Free (2c postage each) to all who ask for them. One cent each prepaid in quantities for free distribution. Thousands are ordered in this way.—Address William A. McKeever, Dept X, Manhattan, Kan.

Ohio pastors in need of an evangelist can secure C. L. Evarts for one or two weeks in April. He can be addressed care The Expositor. He does a good Bible study work.

## ANSWERS TO PRAYERS.

### "Before They Call, I Will Answer."

A member of one of our German Methodist churches in New York City went into the office of the Board of Foreign Missions one day last week, and handed Dr. Homer C. Stuntz fifty twenty-dollar bills for special work in China, saying that he had been strangely moved to the step. Dr. Stuntz had on his table at that moment a letter just received from Bishop Bashford making a burning appeal for \$2,000 needed to save a desperate situation in the Foochow Conference. The letter was a heart-cry from the Bishop for immediate help. The German brother was deeply moved when he learned that the gift had been led to make was an answer to the prayer of a man of God in China.—Pittsburgh Christian Advocate.

### Hopes Fulfilled.

Dr. Judson, while laboring for the conversion of the Burmese, felt a strong desire to do something for the salvation of the Jews. But his desire remained ungratified till the closing fortnight of his life, in his last illness. His wife was sitting beside him reading to him and among other items read from a newspaper a letter from Constantinople. At a meeting of missionaries in that city, it was stated that a little book, published in Germany and giving an account of Dr. Judson's life and labors, had fallen into the hands of some Jews, and had been the means of their conversion. The narrative stated further that one of them had translated it for others who lived on the borders of the Black Sea, and that a messenger had arrived in Constantinople asking for a teacher to be sent them to show them the way of life. When Dr. Judson heard this, his eyes filled with tears, there was a look of almost unearthly solemnity, and clinging to his wife's hand, as if to assure himself that he was not dreaming, he said: "This frightens me; I do not know what to make of it. I have never been deeply interested in any object, but I have prayed sincerely and earnestly for anything, but, at some time—no matter how distant in the day, somehow, in some shape, probably in the last I should have devised—it came."—Pittsburgh Christian Advocate.

### SKELETON OF "LIVING BUDDHA."

At the head of one of China's beautiful valleys there is a little temple upon a shelf of rock. Within there is an image of Buddha. It is called the "Living Buddha," for an image has been formed over the bones of a corpse. The plaster has fallen off in spots, revealing the bones of the dead. It is the attempt to give the semblance of life to a dead form. "I am come that ye might have life, and that ye might have it more abundantly."

The Sunday School is the brightest star in the Eastern firmament. To it missionaries and natives are looking with largest hope, and the World's Sunday School Association, with co-operation of the native church, has the opportunity of doing in these countries a service of immense value in the bringing in of the Kingdom.—Frank L. Brown.



# Win the Children of America to Christ

F. M. BARTON, EDITOR.

Speakers in Sunday School conventions have been criticized for making statements that there were as many children out of Sunday School as there were in it. Sunday School Workers would not believe this.

The figures on the preceding page show that there are

**23,364,334 children out of Sunday School to  
13,522,925 children in Sunday School.**

In other words, when you see a class of 13 in a Sunday School there is a class of 23 outside—or see a class of 6 inside, it is overbalanced by a class of 11 outside. Fractions are omitted.

Every year about 400,000 Sunday School children become Christians or are converted. This army of youth is the church's only salvation. But for them the church would die a lingering death. Over against this 400,000 is a much greater army of boys and girls, from 10 to 20, that are dropping out of the Sunday School every year, a waste product.

Some may question our cause for alarm over such an army of children being out of the Sunday School. But close observers of children and young people can tell you how these children spend the Sabbath. It is used for amusement. The boys gather in gangs and first break laws from motives of mischief. When stopped or caught in this they develop a hatred against law and order, and those who enforce the law. Girls use the time in visiting or loitering, and making acquaintance of other girls and young men who lead them into immorality.

"Satan finds some mischief still for idle hands to do," is more than true. Idle Sabbaths with no religious instruction to safeguard morals, are like giving a child candy and telling it not to eat it.

How long will this be a Christian nation with the large majority of its children running loose on Sundays?

Judging from my own personal work in the police station and my experience as a daily newspaper reporter, there are twice as many crimes and misdemeanors committed on Sunday as any other day of the week.

With a condition like this confronting the denominations one would imagine that the gravity of it would weld them together and spur them to a magnificent combined effort to reach this army of children.

That this condition is not twice as bad has been due to the efforts of the International Sunday School Association. This inter-denominational agency has for the past 40 years worked in and through the denominations to educate them to the value of the child, and to show them that over 80 per cent of the members received into the church were from the Sunday School. This has been an up-hill work, and to show how lightly children were valued, compare the hullabaloo raised over the rescue of some rum-eaten sinner as compared to the attention given the reception into the

church of a half-dozen boys or girls, with whole lives of service before them.

While the International Sunday School Association was developing the Sunday School through new methods, and movements like the Cradle Roll, Home Department, Adult Class, and Teacher Training, the American Sunday School Union was going out on the frontier and into coal-mining towns, and country cross-roads, establishing Sunday Schools. They pioneered and planted religious teaching in districts where the denominations could not afford to go. After two or three years these Union Sunday Schools would grow and gravitate to the denomination which was predominant.

With its efficient and small executive force, and its self-sacrificing missionaries, the American Sunday School Union can organize a Sunday School at a cost of \$25. They are welcomed by members of all denominations and by those who have no church affiliation. They organize a school where a Methodist, Baptist or Presbyterian could not get a foot-hold. But after the children and their parents have heard the gospel several years, then they feel the need of a church and will accept the denominational control that can do the work to the best advantage. These are mentioned to show that if these twenty-three million children are to be reached it will be through inter-denominational or union efforts and activity.

The reaching of the children of America, and the Sunday School teaching, has in the past been largely free from sectarianism, and denominationalism. But in a day when the churches are barely holding their own, and competition is so keen that there are in small towns and country districts two and three churches where there are only enough members and support for one, the officials of the different denominations have become aroused over the control of their raw product. They realize that the denomination or church that corners or controls the children of America is the one that is going to survive.

They have therefore attacked the International Association first, through its Uniform International Lesson, stating that uniformity of lessons is not necessary. And in the Graded Lessons provision is made for teaching denominational history. Now the chief aim of the International Association was to inspire and provide methods for making Christians of the children. The tendency of this effort to denominationalize the Sunday School is to make church members.

This inclination to sectarianism led the Inter-denominational Council, formed to supersede the International Association, providing it would not co-operate in this new effort, to discuss the American Sunday School Union at the recent meeting of the Council in Toronto. No officer of the union was asked to present a report or be present at the discussion. It is plainly the desire of the individual denominations to do the work which the Union is doing

## CONSERVE THE CHILD.

It would be a dreadful calamity to continue to waste and destroy the resources of the nation as until a few years ago we were wasting and destroying them, as we still in certain respects continue to waste and destroy them. But it would be an even worse calamity, because irremediable, if we wasted and destroyed the manhood and womanhood of the nation. And the only way permanently to conserve the manhood and womanhood is to conserve the childhood.—Theodore Roosevelt, Carnegie Hall, Oct. 20.



so well. Last year the Union organized 1852 schools, with 100,448 scholars and teachers.

The International Sunday School Association has each state organized, and a large percentage of the counties and townships in these states is organized. The Association holds 48 county conventions every day. These conventions inspire teachers and workers of all denominations. In fact, it is the greatest interdenominational agency in the world.

In the past it has seemed that the denominations have declared a truce to sectarian fighting and wars over children. But apparently this truce has been withdrawn. For an effort is now being made to put state secretaries for each denomination in all the states. Within two years Methodists, Baptists and Christians have put secretaries into Ohio, and the Presbyterians will no doubt follow. Do these secretaries work in unorganized or undeveloped fields? Thus far their conventions or conferences have been held in the most efficiently organized centers.

## A Study of Sunday School Statistics of the United States

HUGH CORK, STATISTICAL SECRETARY WORLD'S S. S. ASSOCIATION.

Figures are usually said to be dry, but we believe that any person thoroughly interested in the work of the Sunday School will find the following table and the notations upon it alive with interest and practical suggestions.

We believe this is the first time the figures for the Sunday School have been presented in this manner, and so we ask that the notations be carefully read and the table studied with the notations in mind. Keep in mind also that the term "Sunday Schools" means all kinds, Protestant, Catholic, Mormon, etc.

**Column I.** The "rank" as given by states is according to per centage of population in the Sunday School. It will be interesting to each reader to note the place of his own state in the list.

**Column II.** Many will no doubt be surprised to see "Utah" head the list, but the explanation is this: It is the "Ward" Sunday School of the Mormons where attendance is compulsory that puts Utah at the head. Without this Utah would be at the very bottom, with a less per cent than Nevada.

**Column III.** Pennsylvania and North Carolina head the list in the per cent of population in evangelical Sunday Schools with 24.9 per cent. Nevada has 6.8. The average per cent in the 49 states is 18.6.

**Column IV.** The population is that of the recent census of 1910.

**Column V.** The Sunday School enrollment is that gathered by the Census Bureau and published in the report of Religious Bodies, and when compared with our denominational and interdenominational reports does not seem much out of the way.

Recently the Methodist, Presbyterian and Congregational churches of Canada have received a report of a joint committee of union which is to be considered and reported on this year. A Union church in Canada is quite probable. While Canadian churches are unionizing and getting together, the denominations in the United States are attacking their two greatest union or inter-denominational agencies.

The interesting feature of the latter is that the large percentage of the lay members of these churches have no sympathy with these efforts. It is largely an effort of church officials, but these officials have their denominations so controlled, that their actions will be apparently unanimous, and that they will be able to cripple if not crucify these great interdenominational organizations. If they succeed in turning backwards the hands of the clock of progress of the Kingdom of Heaven, the conditions shown by our statistics, bad as they are, will in ten years be much worse.

Children may be led to become Christians but they will not become ecclesiastics.

**Column VI.** This shows the reports of denominational and union Protestant Sunday Schools.

**Column VII.** This shows the number of Catholic churches having Sunday Schools.

**Column VIII.** This shows the number of Protestant churches which either had no Sunday School or failed to report one to the government.

**Column IX.** This shows for the Catholic churches what Column VIII shows for the Protestant.

**Column X.** This figure is the result of deducting one-fifth from the enrollment as reported in Column V. This one-fifth was deducted for the officers, teachers and adult members of the schools whose ages were over nineteen. We are sure we ought to have deducted one-fourth, but wanted to present a favorable case as possible, hence one-fifth.

**Column XI.** This figure, taken from census reports, shows the number of children and young people under 20 years of age not in any Sunday School. In all but two states there are more of these ages outside of Sunday School than within; some have three times as many outside as within, while the average is nearly two children and young people outside of Sunday School to one in it.

**Conclusion.** If, as President Taft has said "Whether we be Protestant, Catholic or Jew we all agree that Sunday School education is absolutely necessary to secure moral uplift and religious spirit," we need to do much to fix our schools. "The fields are white unto harvest but the laborers are few." Let us go out into the highways and compel them to come in that the feast which our Master has spread may be thronged.



# THE SUNDAY-SCHOOL STATISTICAL LAY-OUT FOR THE UNITED STATES

Rank	STATE	Per Cent Population in Sunday School	State's Population	Sunday School Enrollment	Sunday Schools		Churches Without S. S.'s.		Number Under 20 Yrs. of Age in the Sunday School	Number Under 20 Yrs. of Age not in the Sunday School
					Protestant	Catholic	Protestant	Catholic		
I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.
1	Utah.....	27.2	373,351	101,391	502	7	36	1	81,113	76,176
2	Pennsylvania.....	24.9	7,665,111	1,005,958	12,288	1,104	1,523	135	1,524,767	1,379,304
3	North Carolina.....	24.9	2,206,287	549,755	9,008	63	1,551	5	439,804	856,123
4	Virginia.....	24.4	2,061,612	504,350	9,438	204	1,188	10	403,464	601,060
5	Kansas.....	24.3	1,690,949	410,776	5,146	31	821	94	328,621	408,728
6	South Carolina.....	24.3	1,515,400	369,577	5,068	100	551	5	258,662	507,704
7	Maryland.....	23.0	1,295,346	298,258	2,572	650	1,015	14	238,607	326,254
8	Ohio.....	22.7	4,767,121	1,081,825	9,027	428	1,015	142	805,260	994,059
9	Delaware.....	22.6	202,322	55,881	428	20	41	2	44,705	35,544
10	Indiana.....	22.1	2,700,876	597,454	5,960	262	1,130	43	477,964	699,562
11	Iowa.....	22.0	2,224,771	490,620	5,620	485	883	119	392,496	693,644
12	West Virginia.....	20.6	1,221,119	252,162	3,593	106	827	3	201,730	317,334
13	Georgia.....	20.1	2,609,121	526,469	8,410	34	2,311	34	421,176	832,998
14	Nebraska.....	20.0	1,192,214	238,639	3,058	318	585	27	190,912	349,409
15	Vermont.....	19.9	355,956	71,053	784	118	82	5	56,843	81,034
16	Alabama.....	19.0	2,138,093	407,176	6,844	73	2,279	31	325,743	727,508
17	Florida.....	19.0	752,615	143,506	2,661	45	839	21	114,805	169,303
18	Tennessee.....	18.9	2,184,789	411,830	6,476	18	2,095	7	329,464	781,559
19	District of Columbia.....	18.8	331,069	62,109	283	19	20	6	49,688	54,183
20	Missouri.....	18.2	3,293,335	601,315	7,241	358	2,398	138	481,052	1,066,036
21	Mississippi.....	18.1	1,790,114	323,701	6,004	49	1,634	13	258,961	648,853
22	Michigan.....	18.0	2,810,173	507,033	5,204	333	1,634	48	405,627	700,395
23	Connecticut.....	18.0	1,114,756	201,683	1,171	224	131	28	161,347	203,476
24	Arkansas.....	17.7	1,574,449	278,868	4,779	63	1,032	2	123,095	636,593
25	New Hampshire.....	17.3	430,572	74,583	743	92	114	19	59,667	95,776
26	Maine.....	17.2	743,371	128,077	1,523	133	231	24	102,462	174,529
27	Illinois.....	16.9	5,638,591	953,365	8,236	477	1,329	309	762,692	1,491,046
28	Kentucky.....	16.7	2,289,905	381,045	5,171	104	1,875	135	304,836	836,863
29	Idaho.....	16.6	325,594	54,218	611	52	104	34	43,375	37,565
30	Rhode Island.....	16.6	422,672	90,079	412	94	64	4	72,064	103,675
31	Texas.....	16.1	3,896,542	620,273	9,117	267	3,982	64	496,219	1,266,006
32	Massachusetts.....	16.0	3,366,416	549,597	2,578	533	2,578	20	439,678	565,817
33	Minnesota.....	15.5	2,075,708	323,237	3,930	568	1,120	20	258,590	30,185
34	New York.....	15.3	9,113,614	1,397,839	7,939	1,250	1,475	196	1,118,272	1,908,578
35	Colorado.....	15.2	799,024	121,052	1,284	123	72	109	96,842	132,135
36	South Dakota.....	14.9	583,888	87,431	1,590	175	428	36	69,945	144,473
37	Wisconsin.....	13.6	2,333,860	319,128	3,633	748	1,168	136	255,303	788,466
38	Oregon.....	13.6	672,765	91,783	1,211	66	279	15	73,427	109,108
39	Oklahoma.....	13.2	1,657,155	218,565	3,580	104	1,554	73	174,852	275,737
40	North Dakota.....	12.6	577,056	72,772	1,443	173	594	67	58,218	111,954
41	Louisiana.....	12.3	1,656,388	203,030	3,276	217	676	83	162,424	614,594
42	Wyoming.....	12.3	145,965	17,888	253	37	37	16	14,311	25,382
43	Washington.....	11.9	1,141,990	136,442	1,654	156	272	35	109,154	113,049
44	California.....	11.6	2,377,549	276,365	2,519	369	427	34	221,092	348,618
45	New Jersey.....	10.8	2,530,167	459,518	2,721	283	241	66	367,615	451,075
46	Montana.....	10.3	376,053	38,663	418	90	102	21	30,930	67,409
47	Arizona.....	8.0	204,354	19,523	195	42	23	25	14,019	84,194
48	New Mexico.....	7.0	327,396	23,115	287	122	72	230	18,492	18,492
49	Nevada.....	6.8	81,875	5,674	83	8	15	2	4,540	11,127



## WE SHALL WAKE AGAIN.

In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least 2,000 years old. In examining the mummy after it was carefully unwrapped, he found in one of its enclosed hands a small root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and, in the course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following thoughts upon the Resurrection:

Two thousand years ago a flower  
Bloomed lightly, in a far-off land.  
Two thousand years ago its seed  
Was placed within a dead man's hand.

Before the Saviour came to earth,  
That man had lived, and loved, and died,  
And even in that far-off time,  
The flower had spread its perfume wide.

Suns rose and set, years came and went;  
The dead man kept his treasures well;  
Nations were born and turned to dust,  
While life was hidden in that shell.

The shrivelled hand is robbed at last,  
The seed is buried in the earth;  
When, lo! the life long hidden there  
Into a glorious flower bursts forth.

Just such a plant as that which grew  
From such a seed when buried low,  
Just such a flower in Egypt bloomed,  
And died, two thousand years ago.

And will not He who watched the seed  
And kept the life within the shell,  
When those He loves are laid to rest,  
Watch o'er their buried dust as well?

And will not He from 'neath the sod  
Cause something glorious to arise?  
Aye! though it sleep two thousand years,  
Yet all that buried dust shall rise.

Just such a face as greets you now,  
Just such a form as here we bear,  
Only one more glorious far, will rise  
To meet the Saviour in the air.

Then will I lay me down in peace,  
When called to leave this vale of tears.  
For, "In my flesh shall I see God,"  
E'en though I sleep two thousand years.

"In the church I attended when I was a little boy," says a local automobile man, "there were frequent clashes between the choir and the pastor. In village churches such fights are an old story; in this case the preacher thought the choir irreverent and the choir considered the preacher a back number. Each tried on every possible occasion to give the other a hard punch.

"One Sunday, I remember, there was a clash where honors were easy. It was a classic scene, believe me. Just before the sermon, the choir sang an anthem that nearly raised the roof off the sacred edifice. Then the pastor arose with a sweet smile and announced that his text was from Acts 20:1—'And after the uproar had ceased'—there was a mild sensation. But when he had finished, the choir got its cue. The selection was 'It Is Time to Awake From Sleep!'"

## ASSISTED BY CARNEGIE.

A certain congregation in a Western city built a new house of worship and wanted a new organ. Having heard that one of the philanthropic specialties of Andrew Carnegie was the giving of organs to worthy churches, the officials of this church applied for one.

The church was notified that a committee should be sent to New York to see Mr. Carnegie. The minister and one other person explained the needs and merits of the want. They saw Carnegie's secretary and church. They said they thought that a \$4,000 organ would be about right.

"Very well," said the secretary, "but it is the invariable custom of Mr. Carnegie to require the churches to which he presents organs to raise half the price agreed upon. Go back home and raise \$2,000, and we will see what can be done."

The committee hastened home, filled with enthusiasm, and started a canvass. In two days the \$2,000 was secured, placed in a bank, and Mr. Carnegie was notified of the success of the undertaking.

Presently this reply came back: "Mr. Carnegie is of the opinion that \$2,000 is enough to expend for an organ for your church. Expend that sum wisely and you will have a fine instrument."—Saturday Evening Post.

The annual meeting of the members of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, was held in that city last week (on the 19th). The board of directors appointed as officers for 1912 were the following: William H. Holden, president; Henry P. Crowell, vice president; A. F. Gaylord, treasurer, and William Norton, secretary. The year just passed marks the eighteenth of the Association's history, and in some respects it was a notable one. The wisdom of its founder in organizing and promoting such an evangelistic agency has been repeatedly confirmed. Among other special features found in the secretary's annual report were the printing and distribution of 300,000 copies of the Emphasized Gospel of John and the issuing of 183,559 copies of Colportage Library reprints known as the "Moody" books. To meet the needs of the foreigners within our borders—and those who are coming—the Association publishes some of its most helpful books in a half dozen different languages. Besides putting out the needed supplies for colporteurs the country over its ministers to the spiritually neglected classes, such as the prisoners, the lumbermen, the seamen, the railroad men and the miners. Thousands of tracts were given away throughout the year.



# Minimum Salary \$750—How It Was Done

N. W. STROUP, D. D., CLEVELAND, O.

Some one has wisely said that "The Evil One has hit upon the device of starving the minister as a means of crippling the work of the Christian Church." The sin of the saints is a subtle selfishness that is suicidal to spiritual growth and Christian conquest. There is a low and a higher sacrifice and many fail to distinguish between these two forms which are alike in name, but wholly unlike in quality. The one is content to allow the pastor to practice self-denial in financial matters, the other demands efficiency in equipment, and "A living sacrifice acceptable unto God," and yielding the maximum of service to men.

The average preacher must spend a couple thousand dollars on his education, he must educate his family, dress well, buy books as any other up-to-date professional man, pay his debts and be a self-respecting citizen; and do all this on half the income of many day laborers. The officers of an army engaged in the greatest warfare of the centuries must not be asked to maintain their own support. They should give their whole time and strength to the defeat of the enemy.

Let us mention two sad examples of injustice calling for remedy that may serve as an explanation for the action of our Country Church Commission. First, that of a pastor who was compelled to sell his life insurance policy to enable him to buy a horse and carriage, necessitated by a change of location. The brother died suddenly and his widow was deprived of the insurance money to which she was rightfully entitled. Second, a pastor with a wife and family to support, served a charge faithfully for eleven months last year, and during that time received but \$248.00 for three churches, and yet he was required to buy a horse and carriage and harness costing \$140.00, at the beginning of the year, and then wait until the close of the year for the balance of the \$600 promised. On the Western Frontier such treatment might be excusable, but on the Western Reserve it is out of harmony with the principles of the gospel we preach.

On the principle that the strong ought to help the weak, the Commission decided to appoint a day in November that should be known as Forward Movement Day, and the members of each church were requested to make an offering of a sum equal to their income for that day. The following Sabbath they brought their gifts to the church and offered praise to God for the influence and power of the village and rural churches, which to the majority had been their spiritual birthplace. The plan was a new one and had to win its way for a fair hearing into churches already crowded with requests for special appeals, but wherever presented the response was cheerful and the donors testified to being blessed in their giving. These struggling churches near the old homesteads that had suffered so many departures were brought back to memory and in that memory there was a message and a ministry.

The gifts of the churches came in and were supplemented by several personal subscriptions from friends who had caught the vision of the need and wanted to help. The Commission was glad to fulfill its promise to supplement the salaries that fell below the minimum of \$750 and house, and by paying the larger portion of it during the first three months of the year, the pastors have had a new spirit of devotion and zeal in their service. The time heretofore wasted in worry and work trying to meet bills payable, was invested in service to seek and save the lost.

The purpose of the plan is twofold—first, better service through better leadership attainable by the payment of a living wage. Second, the lengthening of the pastoral term, a very necessary element in the great task of rural leadership and community building. One pastor who may serve as proof of the above was continued for an additional year so that he might have time to reap the harvest of his sowing. This man recently experienced one of the greatest revivals known in that charge for a generation. The gift of \$150 in this instance was instrumental in helping to make possible one hundred conversions. Thus we see that money has a very vital relationship to the kingdom.

That a young man should demand, and has a perfect right to expect a living wage in the work of the ministry, is no reflection upon his consecration or call to Christian service. We are not speaking of frontier work or the foreign field, but of well-to-do communities where the people live in good homes and have enough and to spare of this world's goods, and who would not be impoverished by the giving of a tenth of their income to Christ and his church. It is no longer demanded if a minister to live a life of deprivation and extreme self-denial in so far as the comfortable support of himself and family are concerned. He *ought to sacrifice* and he *must* do strenuous service, but for the members of the church to be content to let their spiritual leader want for the bare necessities of life is inconsistent with the teaching of the gospel we profess to practice. The members of our churches, as well as those outside the church, must come to realize that God holds them responsible for their share of service and sacrifice no less than he does his other disciples who have heard the call to be leaders and generals in this battle against sin.

## Room for the Burden Bearer.

Of all things recorded of Napoleon, not even excepting his military genius, none does him more honor than that day during his humiliating exile on St. Helena when, coming up a steep path he met a poor wood gatherer. "Room for the burden bearer!" he cried, making his staff step aside, and he who had saluted and been saluted by the great world powers, took off his hat to a humble porter bending under his load of fagots. Only the truly great recognize the dignity of common labor.



# The Minister's Salary Question

## United Brethren Average Salary \$762.

Our readers will be glad to know that during the past month we have been able to offer a church with a good salary to one of the men who was in straitened circumstances, and we helped get the salary of another increased from \$600 to \$800. And we have negotiations under way for relieving the difficulties of a score or more.

The United Brethren people claim that The Expositor misrepresented them, by quoting their average salary as \$555, while The Telescope claims that it is \$762. They say that they have only 1,400 charges, and that they have 596 local preachers, who are not preaching, or are preaching at their own expense.

This is interesting when compared with the figures which the church authorities furnish Dr. H. K. Carroll, the government statistician, viz.:

Ministers, 1,887; churches, 3,725; members, 291,461.

Fourteen hundred preachers, or even 1,996 preachers for 3,725 churches is entirely inadequate.

But we hope the average salary of the United Brethren is \$762. It ought to be for their per capita gift to missions is very high, far above some of the larger denominations. Incidentally we would say to the U. B. preacher who is getting \$500 or less, go after your presiding elder, and show him that \$762 and tell him that you are not being treated right. We would also suggest to those 596 local preachers that they charge \$10 per Sunday for their services and turn it over to the preachers in their church who are getting less than \$500. In labor union circles these 596 would be termed "excessences."

## \$200 BEHIND ON A \$520 SALARY.

A pastor from an Eastern state writes:

"I have during the past twelve years been called to build up small weak churches, and abandoned churches. The salaries were so small that it has been hard to procure proper fuel, food and clothing for myself and family. The figures you give are below the actual facts. We cannot get what is promised, and that which we do receive comes irregularly in small amounts.

"I am the missionary pastor of two Baptist churches, two miles apart, under agreement between them and our state missionary organization that they were to pay \$6 and \$4 per week, respectively, being \$1 per week more than they had been paying, and the state missionary organization would pay the rent, which is nearly \$200, for a house without cellar, attic, or any modern conveniences. Yet our expense account shows that we have lived well within those figures, and would have been able also to meet the necessary up-keep in bedding, crockery, and clothing had I received anywhere near what was promised.

The church here that was to pay \$4 (20 members) has done so, and would be able this coming year to make some advance, possibly \$1 per week, but for necessary repairs to the church building, though all the members are of the laboring class. But the other, the older church of 40 residents and a dozen non-resident contributing members, has not, from the start, two and one-half years ago, averaged above \$5, and for over a year past but little over \$2, and though I allowed them a year ago to reduce this agreement from \$6 to \$5 per week, have fallen off worse than before, until now they owe me \$200. Sixty dollars of that would pay all we owe and leave a good balance for needed clothes, dental work, etc.

"There are five of us to be cared for—two of us over 60 years of age, one just past her 93rd birthday, the youngest, a daughter, now in her last year of a commercial course, and the other, a daughter necessarily at home to help in the housework.

"I am going to enlarge by poultry-for-eggs plant, with which I am successful, to a \$200 net income size next fall, and so be able to piece out the small salary. Though nearly 65 years of age I am in the best of health, have not had a fever or sickness since 6 years of age, and love work, especially the work of the gospel."

## Persecuted Unjustly.

[This man is doing a great work, therefore the devil uses the church members to hinder it. It would be exceedingly interesting to know what proportions of the church members belong to the devil and work for him. The spirit of denominationalism fosters the belief that church membership is synonymous with being a Christian. Some one will have to pay the penalty when these poor deluded, mistaught, devil-server wake up in hell. Ed.]

## A SURGEON'S DIAGNOSIS.

From Zion's Herald we quote from a letter written by a Boston surgeon to a minister:

"Although at heart devout and, I believe, a religious man, yet I suppose I would be looked upon by many as a hopeless and unrepentant sinner. I do not know that my opinion, therefore, will be of any value to you. I am, however, most happy to contribute fifty dollars to your salary, and I inclose that sum. My feelings of indignation are excited not by your case alone, but by my intimate acquaintance with the devoted men and women of your profession, and therefore by the wretched pittance that you receive in return for a life of self-sacrifice and good works."

"The town of \_\_\_\_\_ is abundantly able to pay you a good salary, and the community ought to be ashamed to offer its minister so miserable a pittance, and especially one who serves a church so time-honored as that occupying the old \_\_\_\_\_ meeting-house."

## WHY MEN DO NOT ENTER THE MINISTRY.

Some two years ago a prominent church started a mission among the poor in a neglected part of the city. An aged minister, resident in the city and without a pastorate, was urged to act as supply pastor although he was assured of only \$6 per week. He gave himself to the work, preached twice every Sunday, held two prayer meetings a week, had a good Sunday School and young people's meeting, and before the close of the year a substantial church building, costing over \$4,000, was erected and dedicated free of debt.

At the beginning of the second year the pastor's salary was increased to \$9 per week. A gracious revival came and some forty persons were added to the church, over thirty of them by baptism. As the pastor had a dependent family to support and had to pay rent, he thought to piece out his meager salary by cultivating two or three small gardens and by canning. As soon as the chairman of the committee learned of this he called on the pastor and plainly told him that while there would be no objection to his gardening, it was the understanding of the committee that his whole time was to be given to the work of the mission. When the pastor replied that he could not support his family on \$9 a week he was told that as his salary was \$1.50 per day he ought to be satisfied—that he, the committeeman, was securing all the men he wanted to work for him at that figure!

Much as the pastor loved the work, he knew that the only alternative was resignation or starvation. He promptly chose to resign.

After the resignation this committeeman came to the pastor to make final settlement, he suggested that as the pastor had been away on a vacation during August, he thought that a salary should be paid for that time, but graciously proposed leaving that matter for the pastor to decide according to his own conscience!—The Baptist Standard.

## THE CITY CHURCH.

In the Holston Conference there are 137 pastors. Of these 98 receive salaries less than \$600. The 98 pastors return for that year (excluding salaries and current expenses), for other benevolences, \$6,638, or \$68 each. The 39 pastors return \$40,157, or \$1,030 each. Perhaps the Northern Conferences find one-fourth of their pastors able to report a larger average. The city church is a beautiful fig-tree. The Lord of the harvest wants fruit. Deduct the loss from deaths, and allow for accessions from rural



churches (where really more than half our working forces were enlisted), and the remainder of these, won from the tremendous harvest ripening around us, gives good cause for humiliation and a problem for prayerful study.

To the discussion of the rural churches we must devote a separate chapter. Here most of us were born. Here we have some of the elements and secrets of our wondrous growth.—P. C. Wilson, Chattanooga, Tenn., in *Western Christian Advocate*.

#### THE HARD LINES OF A COUNTRY PREACHER.

(By Henry Wallace, LL. D., in the United Presbyterian.)

Here, for example, is an itemized statement of the expenses of one pastor of a purely rural congregation. His salary is \$1,000 a year, and expenses as follows: Fuel for stove, \$50; for furnace in parsonage, \$100, and sometimes more; horse feed, \$110; shoeing and keeping up harness and buggy and surrey, \$50; total, \$310. This man is a tither; hence his tithes is \$100. He now has left \$590 for the support of himself, his wife and children, including clothes, doctor and dental bills, and all incidentals. He has an investment in the horses, buggy, surrey and harness, of \$317, which he saved when preaching several years ago at a salary of \$1,000. He cannot live on this \$590 that is left of his salary after paying for fuel and keep of horses, and is obliged to use the income from an inheritance to the extent of \$150 a year. In other words, as he puts it: "It costs me at least \$150 a year for the privilege of preaching to this congregation. It is a fine congregation, good people; but they never ask me what it costs the minister to live, but tell me about former pastors, who back in the sixties and eighties laid up some money on \$800 a year." Now I am not going to give this minister's name; but these are the facts.

Here are some more facts from a different congregation: The ladies of the congregation gave the minister's wife a present of fifty dollars. Out of the joy of her heart she unwisely told of the gift. The result was that the minister's salary for that year was cut down just fifty dollars. The good wife said that she had learned that it was not wise to tell of her good fortune.

#### ORGANIZATION.

A New York country pastor gives the following experience:

"It seems to me that what these churches need is more efficient leadership. To successfully manage a small country charge often requires more tact than to lead some of the better organized city churches.

"The pastor has to lead nearly all the movements of the church that go, but when it comes to his own salary, he feels a delicacy that is detrimental not only to his own interests, but likewise to the church. About the first duty of a pastor to his church is to teach them the way to self-support. This he may do not by beggarizing himself, but as a man, in a manly way showing that he expects his support just as any other servant of the people, and if in a careful and inconspicuous way he shows them how, it will usually be done.

I had served the charge about four weeks without the first suggestion of my support. I was compelled to call my officials together and ask for the first dollar I received. When I looked into the faces of those men I was aware that they were honest men. They were in a tangle because they had no system, no man knew what the other was doing, nor what he himself ought to do. I was also aware that it was my task to find a better way, and after studying local conditions we adopted the monthly payment plan. A chart on the church wall informs each subscriber whether he has or has not made his monthly payment. A quarterly report is sent to each supporter, giving credit for what he has done and giving a general financial report. Seeing that this system is worked properly, we experience little difficulty in raising the pastor's support.

"A pastor, if good for anything, must study to be an efficient leader. If he fails in this, the church is suffering and will decline. However, if churches refuse to be instructed in these matters, they ought to be advertised and closed up. M. D. F."

#### ONE OF THE FORTUNATE MINORITY.

A Minnesota pastor writes:

"My ministry extends over about twenty-five years—practically with two churches. My salary has never been large. — began with \$750 and parsonage. This was raised, successively, to \$1,000, \$1,200, \$1,600, \$1,800, \$2,000. What has been my experience?

"1. I have never asked, or so much as hinted, for an increase; it has always been granted voluntarily.

"2. We have brought up and educated three children, and by reasonable economy and foresight, have provided a comfortable sum for old age.

"3. My salary has always been larger than the average income of my people. We have sacrificed less; my family has been better housed, better clothed, has had better advantages than have the average families of my congregation. And I am altogether convinced that the same is true of nine-tenths of the ministers of my acquaintance. Has any one a right to ask more?

"We make a mistake when we compare the minister with the mail carrier, the doctor and the lawyer. His calling is different. He has entered into special covenant with his Lord to go in his name and preach the gospel, not to make money, but to redeem men from sin. It is a very part of his ministry to lead men from the love of money into the Kingdom. His work is spiritual. To impress men with the value of spiritual over material things. And if he must sacrifice himself on this altar, what reason has he for complaint? Did not his Lord do the same? Did he not know the possibility of this before he entered into the covenant?

"The minister is supported by people who have their own families to support, as well as other church expenses. If they support him as well (generally better) than themselves on the average, can he honestly find fault? Have not they the same sacrifices to make, the same difficulty of making both ends meet; are not their children deprived of advantages the same as his, or are ministers' children made of superior clay?

"Recently a pastor told me he was going to 'strike' his church for an increase of salary. Now, I know positively that his salary is much larger and more sure than is the income of nine-tenths of his people.

"I have no doubt there are stingy Christians. I have met them. I have no doubt there are stingy churches. I have heard of such. Nevertheless I am inclined to think when a preacher finds himself not fairly treated, it is time for him to examine himself rather than his church. "J. H. A."

[If even half of the pastors of America were half as well treated as this pastor, we would close this agitation at once. We are fighting for living wages—and as good incomes as the average church member for our pastors. The members can own property and have business to support their old age. The minister who gets no more than a living faces charity of relatives or the poor-house. Ed.]

I am laboring among a people in a sparsely settled county. In this place of about 400 inhabitants the people are mostly fishermen. Many of the people in the woods add to the income of their little farms by gathering rosin and turpentine. There has been little interest in education. I have tried to arouse this, and am happy to see a good school in a nice schoolhouse this year. We have a two-story building and three teachers. Till this year there was one girl teacher and a tiny, wretched barnlike building. After the scholars ran the last teacher away I preached on education.

The Mormons and all other isms make this a hunting ground. I have been exposing the Mormons and explaining their true teachings to the people. A week ago I had two elders in the church and, after showing the foolishness of the Book of Mormon, left them dumb, and the congregation indignant.

I would not be dissatisfied to remain here and try to do what I could to better conditions if I were settled as a missionary, but as a Baptist pastor I am dependent on the votes and voluntary support of the people. I find in these weak churches it is impossible to have a support ex-



cept with unanimous co-operation. But in all the churches there is an unreliable element, and a restless element, that prefers changes every little while. There are gossips and habitual trouble-makers who have learned that they hold the balance of power. When I am attending to one of my four churches, the others can truly complain that they are not being visited. If I am in an evangelistic meeting my visiting is stopped for some time elsewhere. I have arranged a union meeting of our churches in this and neighboring counties, meeting on fifth Sundays. This has done much good, but has taken much time. It has prevented me being seen so much about the village. One summer my wife and I held a summer school mornings, and gathered a good many children from the streets. Some of the parents were delighted. But, of course, we did no social visiting with that. It took our spare time. It was a small place. There was no need to do more calling than we did. But it raised more dissatisfaction than satisfaction.

So I know I must be looking out for a move, or the salary will be harder and harder to get. It is coming harder this year than last.

I want to settle down for a life-work. I am 39 years old. My wife is 31. I am at heart a specialist, and my nature is to plod untiringly toward an end. This moving and changing takes all the heart out of me.

In my last field I had three churches. One where I lived was in \_\_\_\_\_. Just as I was getting the work well in hand, and winning the cordial support of my people in the churches, and had won the confidence of the ministers of the county, I was apprised that a secret movement was on foot to bring about my resignation. Two men from \_\_\_\_\_ had called a meeting of the pulpit committees of the other churches. At this meeting they had informed them I was deeply in debt, and that to save the field from disgrace they must get rid of me before matters were worse. The other churches declined to keep the matter secret and passed resolutions of confidence sustaining me. I was able to show at once that the situation was quite other than represented. On moving to the field I had been obliged to borrow \$150 to cover expense of moving and to buy things badly needed for outfit. This I was to pay in a number of months (as I did). This was done with the previous understanding of the churches. As they paid little of salary until autumn I was told I must live as local farmers did, on credit. This I had to do. But the amount owing to me by the churches was enough to pay all. The ugly part of the matter was that the prime mover was apparently a great friend and his companion had posed as my closest friend. The leader had full knowledge of all facts. He was president of the local bank, and member of the pulpit committee and storekeeper. He knew that his church then owed me over \$200. He showed half the truth he knew and represented facts purposely in a totally false light. Back of him was one other man, the wealthiest man in the church. I discovered that under the previous pastor that man had become almost a dictator. He was profane, and hard, and ignorant, and I had failed to make him my advisor. He made his influence felt in private with my banker, and to hold his support seemed the reason for this action.

The churches were indignant. I had the people with me and they made their sympathy felt in practical ways. I received a purse, and my wife was given a reception and presents. But no one would take action to unseat the men responsible from their positions. They controlled all committees. One was superintendent of the school, another teacher of the Men's Bible Class, and another teacher of the Baraca Class. Being found out, their hatred passed all bounds. I could not continue to work with them, and so resigned. I came immediately to this field at the same salary. Paid everything.

Since leaving, we have received presents from the people, and they correspond with us continually. The facts are perfectly known and can easily be proved.

I am a graduate of the Johns Hopkins Univ. (B.A.), and a graduate of the Crozer Seminary (B.D.), having also had a first year at Louisville Theological Seminary, four years of seminary work in all. I have done work as a colporter,

and had seven years' experience as teacher of Latin, Greek, History, and other branches of denominational academy and college. I am considered a very successful teacher, and have high recommendations.

In my seminary work I have made some reputation as a student. I have in my possession a letter from Dr. Evans, president of Crozer, and written to a friend of mine, in which he says that he considered me the best student in my class.

Each of these last two years I have had about twenty baptisms, and in view of the fact that this country has not the population unevangelized from which to reach large numbers, I feel my work was not bad.

I have been holding services in several outlying schoolhouses to reach isolated communities. Last year I preached 146 sermons. The people are sparsely settled, it is often impossible to get them together more than once a day. One of my churches is 15 miles distant and one 23. They are reached by bad sand roads.

I have obtained a fine double stereopticon and have given lectures on missions, and other talks. I am prepared to give lectures on Bible lands and customs, on evidences of design in nature, etc.

I believe in evangelism on a foundation of careful teaching. But not many here desire teaching.

I see no hope of better things in the majority of little country churches here. They are used to having pastoral changes as a variety in life. They are dependent on unanimous co-operation of members, which gives the restless element their chance to show their power.

#### \* \* \*

#### CONSTIPATION.

By Healthier C. E. Ford, Cleveland, Ohio.

Anemia is not a disease, but the result of malnutrition, generally combined with auto-toxication due to the putrefaction of imperfectly digested matter in the lower intestines.

So the proper treatment of anemia is not merely tincture of iron, but a general up-building process, and in particular, the stimulation of the bowels to normal action. That's the very first consideration. Unless there is thorough elimination of the decaying matter that makes the poisons that go to hinder the process of making good blood, there can be no hope for improvement.

If the bowels can't be stimulated to action by dieting and exercise, try flushing the colon with copious enemas. "Copious" means at least two quarts of water. The effect of the water can be greatly enhanced by the addition of a spoonful of quinine muriate.

Don't take cathartics.

#### A SAFE 6% INVESTMENT.

First mortgages are usually considered among the safest of investments, but a first mortgage, which is guaranteed by a large and influential real estate company, is indeed safe as any investment.

The Nicholls-Ritter-Goodnow Realty Company, 408-13 Flatiron Building, New York City, is offering 6% first mortgage gold bonds which combine the safety of a first mortgage with the convenience of a bond. They are issued in denominations of \$50, \$100 and \$1,000 on New York property, and are backed by their written guarantee that interest and principal will be promptly paid.

As this company has been established since 1885, and has very satisfactory references, it sides a reputation for conservative methods. We do not hesitate to advise our readers, who are looking for a safe investment, to write the above address for full particulars.



# METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The month of April is, aside from the Christmas season, the most interesting and most valuable for the average pastor. This is true because the whole animate creation is throbbing with life and the promises of spring are being actualized.

Tennyson knew the truth of this when he sang:

"In the spring a livelier iris changes on the burnished dove;

In the spring a young man's fancy lightly turns to thoughts of love."

It is equally true in the religious world. Easter was once a nature festival celebrating the birth of new life and the glory of the coming summer. Christians have made it richer and better by linking it up with the risen Christ.

The wideawake pastor will use this season for all it is worth if he is a wise man, and as a result bring all the past season's work to a worthy consummation on April 7th. The editor of this department hopes that each one of the readers of this magazine will find great joy in planning for Easter time.

\* \* \*

Probably most of our readers will issue special printed matter for Easter services. May we not expect to receive samples of your advertising and such other matter as explains your plans? Put the editor on your mailing list, please. Send everything to E. A. King, 4 South Sixth street, North Yakima, Washington.

## THE VALUE OF PASSION WEEK SERVICES.

Soon after entering the ministry we undertook to observe passion week by holding special services. The first form of service was a series of evening meetings beginning Monday night and ending Friday night.

We followed the life of Jesus during his last week, reading from the Bible the various narratives of the day's happening. This reading was interspersed with the singing of hymns by the choir without announcement. No comments were made on the passages read, and when the quiet service was over the people went home.

On Thursday evening of that week we celebrated the communion service, always with nearly all the members present. At this meeting applications from candidates for church membership were read and voted on.

The Friday evening service was always a solemn gathering and usually only those attended who were really in earnest and desired to meditate. Saturday was always devoted to other things and on Sunday morning, at sunrise, a prayer meeting was usually held. This was often a union meeting of all the young people's societies of the town and proved of great power for good.

The Easter morning church service was always the grandest and happiest gathering of the year. Special music, beautiful decorations, a special sermon, and the reception of new members made the day one to be long re-

membered. In some pastorates the Messiah was sung Easter Sunday afternoon as a service of worship.

In later years we have added a noon-day meeting in the church with carefully prepared addresses. The meetings were held from 12 to 12:20 o'clock noon. The program was the same each day. Hymn by the congregation, scripture and address by the pastor, a closing solo by some one appointed in advance.

These noon meetings have never been largely attended. One year we invited six local pastors to do the speaking and the congregations were larger, but the size of the congregation did not make much difference. The meetings served to call the attention of the people to the fact of passion week and an opportunity was given for men and women to attend.

Those who came were greatly blessed and considered it worth while. It is rather taxing on the pastor, but it is worth all the time and trouble put into it. We consider it the most compensating service we ever rendered.

In connection with these Easter services we have always issued attractive printed matter in the way of invitations, enclosing offering envelopes. Most people will willingly give something extra at this time and several hundred dollars may thus be secured.

## THE STEREOPTICON AT EASTER.

Pastors who do not use the stereopticon miss a wonderful opportunity. In the "Expositor" for February, 1911, p. 246, is an index to articles in the Methods Department on the use of the stereopticon.

The lantern can be used with tremendous effect on Easter Sunday night or evenings during the passion week services. Hymns suitable for the occasion may be secured on lantern slides, and a few choice pictures of the last week in Jesus' life may be used in connection with the reading of the history of his last week.

By using a reading lamp, the pastor could read the biblical accounts in the darkened room, while an attendant threw the proper pictures on the screen. Such a service would be most impressive and lasting. The Expositor carries a full line of stereopticon and lantern slide advertising and to these various advertisements we refer the reader.

## THE MINISTER'S PART AT EASTER.

No pastor should depend upon the machinery of his church to carry through the Easter program successfully. There must be some very hard mental work on his part. Special programs are good. Attractive invitations are positive helps, but when the people assemble they expect to have their minds as well as hearts stirred.

By this time nearly every one is familiar, in a general way, with the last days in the life of Jesus. They do not want to be told over and over again what they already know, but they expect to approach the old facts with a fresh attack. Therefore the minister must see



to it that he, himself, comes to the place of responsibility as a real leader. To do this requires study, reading, and meditation.

In the "Expositor" for March, 1910, p. 322, will be found an article on helps suitable for preparation for Easter sermons. In the April, 1911, "Expositor," page 392, will be found still further suggestions. Besides this we wish to suggest William Hanna Thompson's new book, "Life, Death and Immortality." It will be found a very helpful volume.

Rev. Wm. H. Tussing, pastor of Wilson Avenue Reformed Church, Columbus, Ohio, preached the following sermons Sunday mornings preceding Easter. Beginning with the 17th of February he preached on the following themes:

Christ's Prayer for His Church.  
The Dying Grain of Wheat.  
Lepers in Israel.  
Spiritual Eclipse.  
Almost—Altogether.  
The Glory of the King.  
The First Easter Sermon.

#### A PASTOR'S EASTER MESSAGE.

Rev. C. M. Starkweather, pastor of the Methodist Church at Little Falls, New York, uses a large amount of very interesting and useful printed matter. One of his Easter invitations bears the following message printed in the form of a cross:

We wish you  
to consider  
this as a per-  
sonal invita-  
tion from the

pastor of the church, for you, your family if  
you have such, and your churchless friends,  
to attend all of the divine services at the  
Methodist Episcopal Church Easter Sunday  
and any and all other Sundays of the year.

We believe it  
is due our in-  
ner and truer  
selves that  
the Lord's  
Day should  
find us in His  
house, with  
His people  
worshiping  
at His altar.  
"It is those  
that be plant-  
ed in the  
house of the  
Lord that  
shall flourish  
in the courts  
of our God."

#### WIPING OUT A \$3,000 DEBT.

The University Methodist Episcopal Church of Seattle wiped out a debt the other Sunday in a way most interesting and unique. The plan of action was outlined by a woman.

"She suggested," says a local paper, "that \$10 subscriptions be secured until the debt was obliterated, and she had secured 100 of these, when the task appeared heavier than a few could bear.

"The Ladies' Aid Society and its ten divisions took the matter up, each division pledging \$100 each. The project now, with nearly \$2,000 of the amount, was sufficiently near for organized effort, and Rev. E. M. Hill, the pastor, held a conference with a number of his lieutenants before the services one morning and outlined a surprise for the congregation.

"A white cross of heroic size had been set up at the left of the pulpit bearing the gospel words, 'This is the victory that overcometh, even our faith,' and pocket-size white cards, with the numerals from 5 to 30, tacked upon its face.

"Mr. Hill preached a brief sermon with the theme of the blessing of giving and doing for others as its theme, and calling his lieutenants, with ten assistants forward, he directed them to take positions in various portions of the church so that each would be within easy reach of members of the congregation.

"The lieutenants passed out envelopes with the request that the recipient sign their names; with the amount of subscription. As fast as the envelopes were returned, the pastor removed one of the cards from the cross representing the amount on the envelope, and the donor kept the card as a souvenir.

"Mr. Hill announced that the amount necessary to lift the mortgage had been pledged, the Doxology was sung and the congregation dismissed."

#### HOW TO ORGANIZE A COUNTY MINISTERIAL ASSOCIATION.

There are many counties in this country that could profitably enjoy a Ministerial Association. City pastors count their associations very valuable helps. Once or twice a month the pastors of the various churches come together for social, spiritual, and intellectual stimulation. This same privilege may be enjoyed by country pastors through the organization of a county association.

The logical place for the meetings is at the county seat and the pastor or pastors in the center should invite the pastors in the county to a meeting some Monday afternoon. Let the local men entertain the invited pastors either at one of their homes or at one of the churches. Have some one prepared to read a paper or discuss some assigned topic.

When we lived in Marysville, Union County, Ohio, such an association was organized and out of it came splendid results. The following constitution and by-laws were adopted and for a number of years the brethren from the whole county used to come together for mutual profit.

The following is given as a suggestion, and it is hoped that many of our country pastors will find in such an organization much of help and stimulation:



## Constitution.

### Article I.—Name.

The name of this Society shall be the Ministerial Association of Union County.

### Article II.—Object.

The object of this Union shall be to promote fellowship among the ministers of Union County, and to consider topics of interest and importance to the Kingdom of Christ.

### Article III.—Officers.

The officers of this Union shall be a President, Vice President, Secretary and Treasurer.

### Article IV.—Membership.

Section 1. Any minister of any Evangelical church in Union County, or any such minister serving a church in the county may become a member of this Association by a majority vote of the members of the Association and the payment of 25 cents.

Section 2. The dues of this Association shall be 25 cents per year.

### Article V.—Executive Committee.

This Union shall have an Executive Committee consisting of the officers of the Union. The duties of this committee shall be such as are usually performed by Executive Committees.

### Article VI.—Meetings.

There shall be at least four meetings held during the year.

### Article VII.—Amendments.

This Constitution may be amended by three-fourths (¾) of the members of this Association provided a written notice of same is given at the previous meeting.

### By-Laws.

Article I. The President, Vice President, Secretary and Treasurer shall be elected by ballot at the Autumn meeting of the Association.

Article II. A nominating committee of three shall be appointed by the Executive Committee, which shall report at each Autumn meeting.

Article III. Section 1. These officers shall serve, when regularly elected at the Fall meeting, for one year or until their successors are elected.

Section 2. In case of vacancies the vacancies shall be filled by the Executive Committee.

Article IV. The place of meeting, program, and the exact date shall be decided by the Executive Committee.

Article V. Any Sectarian or Doctrinal questions which might tend to provoke unwise discussion shall be ruled out by the chair.

## PREACHERS AND TREES.

April 8th is Arbor Day, and whenever possible the church should observe it. Planting trees has become a general custom, and on that day it would be very appropriate to rally the Sunday School and plant a tree or a vine in the church yard.

A pamphlet on "Our Friends the Trees," has been issued by the Washington Conservation Association, 833 Henry Building, Seattle, Wash. We have a copy of an Arbor Day Proclamation issued by Governor Stubbs of Kansas in 1910. A copy of this most excellent statement may be had of Hon. C. G. Denton, Topeka, Kas. It is worth while to observe such occasions if possible.

## RAISING CHURCH BENEVOLENCES THROUGH A BOYS' CLUB.

BY REV. F. C. MOONEY, NEWARK, N. J.

For four years I have used the following plan successfully: I have a Boys' Club of thirty-five members, and I am sorry for the church that does not interest itself in the boys of the community. Among the many things these boys are set to do in the line of active church work is to assume the responsibility of collecting the benevolences of the church.

At the beginning of each Conference year I send out to each member a personal letter and card asking them to contribute from five (5) to twenty-five (25) cents per week, for these causes combined. I follow out the Industrial Insurance plan.

A Benevolence Committee is appointed by the president of the club, consisting of from five to ten boys. These boys are given a certain district of the membership of the church. Each boy has from ten to twenty families. When the cards are returned to me with the pledge per week.

The boys canvas their several districts weekly or semi-monthly and make returns at the regular club meeting. They receive 5 per cent on all their collections. This is given as an inducement and encouragement to the boy, and at the same time getting him in personal touch with the membership of the church and training him in the art of real church activity. He feels his personal responsibility in making good his job and he does it.

No offering is taken publicly throughout the year for benevolences, but the congregation has the causes presented to them every quarter from the pulpit. This plan has worked so admirably in my church that I feel I ought to pass it along to my brethren.

Of course there are some who would rather give the sum total at the end of the year, but for those who cannot give five or ten or twenty dollars this plan works to better advantage and everybody, whether they attend services regularly or not is reached.

## NEW CHURCH MEMBERS CALL ON ONE ANOTHER.

REV. F. R. LEACH, WATERTOWN, S. D.

I have inaugurated a plan to get a church calling on one another, which I believe is entirely a new one and is working well and ought to work satisfactorily in any church.

The plan is to divide the church into two divisions with captains; each side wearing different colored buttons. The sides are divided into small groups and the leaders of these groups have charge of the groups in the way of explaining the contest, arousing interest and reporting to the captains the number of calls made each two weeks when the pastor announces the number from the pulpit.

The contest runs two months, and at the end the side making the fewest calls entertains the church with refreshments and an entertainment. Only one call on a family counts. Plan is to get the members to call on as many different ones as possible. A list of members is placed in the hands of each family. Our church has always been slow in making calls, but this contest is getting them out. Any call in the interest of the church counts.



## How TO SECURE MISSIONARY MONEY.

The Trinity Reformed Church at Thornville, Ohio, has issued a little card bearing an envelope pasted on one side and the following poetry on the other:

For every letter in your name  
A penny take and cast the same  
Within the little pocket;  
And if you would be very nice,  
Go through the operation twice,  
Then quickly shut and lock it.

Attend our social on this date  
Where music fine and games of fate  
Will entertain and please you;  
Refreshments, too, will be on hand,  
Served to you by our faithful band,  
And that will surely cheer you.

The place of meeting, and the date, are then given and the object of the offering stated.

## AN ATTRACTIVE INVITATION TO A MEN'S SERVICE.

The following little folder has been sent to us announcing a series of talks to men. The name of the church or town is not given. The subjects are as follows:

God's Image in Man.  
A Man and His God.  
The Boy of Today, the Man of Tomorrow.  
A Man's Man.  
The Manly Thing to Do.  
Will a Man Rob God?  
How a Man Was Saved.

These are very suggestive topics and ought to win the attention of strong men.

# 7 SEVEN 7

## Messages to MEN

Under the Auspices of  
The Brotherhood Bible  
Class.

Conducted by the Pastor.

## SUGGESTED SERMON TOPICS FOR EASTER.

The Shadow of the Cross in the Dawning  
of Easter.

Victory over the Last Enemy.

Shall We Know One Another in Heaven?

## A UNIQUE WHISTLING BOYS' CHORUS.

The following interesting item is taken from a current newspaper and is exceedingly suggestive. Unfortunately no address is given.

The Rev. William Burd, pastor of the Hillsdale Methodist Church, plans to introduce his whistling club of twenty boys at next Sunday evenings' service. On this occasion the club will render, whistling, "Stand Up, Stand Up, for Jesus," and "Wonderful Words of Life." All the boys are good whistlers, and are being trained by the pastor. His wife will accompany the whistling club on the piano.

## A SPLENDID WELCOME CARD.

Plymouth Church, Seattle, presents the following card to strangers who attend service there and the return of the lower half of the card gives a very excellent record of all newcomers. It is more applicable for a city church than for a country congregation:

### A WELCOME

TO

## PLYMOUTH CHURCH

AND A HEARTY INVITATION TO COME AGAIN  
GIVEN BY

SIXTH AND  
UNIVERSITY

SEATTLE  
THURSDAYS 6 TO 9

SUNDAYS  
11 AND 7

## REMEMBRANCE CARD

SEATTLE ADDRESS

A STRANGER--OR VISITOR (PLEASE UNDERSCORE), FROM

A PROSPECTIVE--OR PRESENT--ATTENDANT, FROM

WAS WELCOMED BY

## INTERESTING TOPICS FOR PRAYER AND PRAISE SERVICES.

How Shall I My Savior Set Forth? Act  
5:22-32.

Temptations We May Avoid. James 4:1-7.  
How to Get People to Come to Church.  
Psalm 84:1-4; 100:1-5.

Stand Up, Stand Up for Jesus. (Christian  
Courage). 1 Timothy 6:11-16; 2 Timothy  
3:1-14.

Foreign Missions. Genesis 22:15-18; Isaiah  
35:1-40; 54:1-3.

## THE CHURCH THAT SERVES.

The following illustration speaks for itself much more clearly than any words of our car  
A church that can do what this church offers  
to do certainly ministers in the name of Christ

Time was--is past,--thou canst not it recall;  
Time is--thou hast--employ the portion small;  
Time future--is not,--may not ever be;  
Time present--is the only time for thee.



## PASTORS, KNOW YOUR FIELD.

On coming to his new field the writer had cards printed similar to those used for taking the Sunday School census only with more items of information on them. We visited all the homes of white people in the place to get acquainted, and incidentally took the religious census, putting the names of every man, woman and child on a separate card with such information as was needed for that person. The following card has two or three items added:

Name .....  
Address .....  
Age ..... Birthday .....  
Church member of .....  
Church preference .....  
Sunday School .....  
Do you read Bible daily? .....  
Have family prayer? .....  
Do you own a Bible? .....  
Tithe? .....  
Take denominational paper .....  
Why not church attendant? .....

The total number of cards in this case was 1,075, the number of white population. We were surprised to find twelve denominations and sects in such a small place. Their numbers are as follows: Methodist Episcopal, 354; Particular or Missionary Baptist, 215 (125 with membership here); Primitive Baptists, 14; Wesleyan Methodist, 21; Presbyterian, 6; Jews, 3; Roman Catholic, 2; Eastern or Greek Catholic, 3; Second Adventists, 1; Congregational, 1; Free Will Baptist, 3; "Christians," 6; total, 630.

We found also, members under 10 years old, 22; number of members not Christians, 141; members not attending Sunday School, 262; members who read the Bible daily, 195; taking some religious paper, 51; non-members reading Bible daily, 12; members tithing, 27; those with membership elsewhere, 139; number with no church preference, 27. We finally made a list of all the non-Christians putting a letter after the names to denote what denomination their family belonged to. This list contains the names of 373 people over 8 years old.

Without our looking for it we noticed that those members who were not Christians neither attended Sunday School, read the Book daily, took denominational paper, not tithed. Those who tithed as a rule did all these other things.

Some valuable first hand information was gained that furnished subjects for sermons and a basis for future work. One old lady hadn't bought a Bible since her house burned fourteen years ago. In many cases daughters declared their parents not to be Christians because they did not live it.

After we tabulated the result and reported to the local paper we used the cards of those not connected with some other school or church to grade our Sunday School. Lists were made from Cradle Roll to Home Department and furnished to superintendent, pastor and teachers. The pupils and teachers co-operate in inviting those not already in the Sunday School.

Since this work was done our Bible School has gradually increased in number, and we

receive some one by letter nearly every Sunday. We heartily commend the above to pastors who want to know the real condition of their fields and who wish to do practical service that will tell.

## ADVERTISING CAPSULES.

Rev. E. W. Hart of Philadelphia sends out the following prescription carefully rolled and packed in a transparent capsule. (Empty capsule cases may be secured of any druggist.)

### Take One

### Every Seven Days

#### Guaranteed to Cure

Spring Fever, Sunday Sickness, 'That Tired Feeling' and Sleepy Afternoons, [nobody sleeps, not even father in the Pastor's Bible Class

### Simpson Memorial

"THAT'S ALL"

In conformity with the Pure Food and Drugs Act, we print the ingredients of the above capsule

## R

5 minutes walk to the Class

30 minutes of a hustling, "Wake up the dead" Service.

30 minutes of the "live-est" kind of Bible Study.

15 minutes of heart warming Song.

### "SHAKE"

with enthusiasm, and warm brotherliness by the Glad Handers. They'll shake you in and they'll shake you out. It will be a shaking old time.

#### Prescribed By

DR. HART

Our Guarantee: If not cured in 3 doses, money will be refunded.

## HOW TO HELP BOYS TO LIVE PURE LIVES.

A short time ago, in connection with the Men and Religion Forward Movement campaign, a meeting of boys was held in the Y. M. C. A. The subject under discussion was "Personal Purity." There were 75 boys present between the ages of 14 and 17. The speaker asked how many present had ever received any instruction on the subject of sex from their parents. Not over six of these boys had ever been told the truth about sex. They had, however, secured much warped and impure knowledge on the subject.

This proportion of informed boys holds true anywhere and suggests a very grave condition. Impurity and ignorance go hand in hand and vice of any kind is a bitter foe to spirituality. Every pastor should know something about the subject and do what he can to impart proper information.

We think the pastor a proper person to do this, because he has a true moral purpose. Simply to give the boy a bit of unrelated facts about sex is no guarantee that he will be safe. Knowledge is power, but not always safety. For this reason instruction on this subject should be given in connection with character building and the religious life.

In that book, "Clean and Strong" (United Society C. E., Boston, Mass.), of which the Rev. F. B. Meyer, B. A., wrote the religious



part, this very point is made, and it is the writer's conviction that such a presentation as that will very greatly assist in raising the moral tone of any youth and also lead him to personal fellowship with the Christ.

#### AN EASTER OFFERING PLEDGE CARD.

Some churches make Easter the beginning of their year's work and raise the money for their running expenses at this time. The following pledge card was used for a special fund, but could be adapted for current expenses. Its special feature is the pledge form:

### *An Easter Thank Offering*

Desiring to show my gratitude to God for His blessing upon me this Easter Day, 1908, I gladly make a contribution to the Sunday School Basement Fund to hasten its completion.

Name.....  
Residence.....  
Amount.....  
When payment will be made.....

They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Deut. 16:17, 18.

#### HOW ONE CHURCH PUBLICITY COMMITTEE SUCCEEDED.

The children of this generation are wiser than the children of light, sometimes! Occasionally we hear of a church that does things on a really large, comprehensive scale. When it does results of a correspondingly large scope are forthcoming

The Simpson Memorial Methodist Episcopal Church of Philadelphia, Rev. E. W. Hart, D. D., pastor, undertook, some time ago, to interest a large number of men in the community. Its first move was to appoint a publicity committee, consisting of six able-bodied, businesslike men. This committee prepared an invitation to a "Business Men's Night" to be held at the church the first Sunday evening of the month. The invitation which they sent to 300 men not in the habit of regularly attending church services, was as follows:

"My dear Sir: We are mailing this invitation to a carefully selected group of business and professional men of Kensington. Our pastor has made a careful study of certain great questions of absorbing interest, and on the first Sunday evening in each month, at 7:45 o'clock he will make an address on some live theme, as it is related to the Kingdom of God on earth.

"We want you to hear him, in this first address, next Sunday evening.

"The theme will be,

"'Big Business—The Modern Cain!'

The best seat in the house is yours, if you reach it first. You will find hundreds of your friends and neighbors at the service, and we shall spare no pains to make your coming part of a happy Sunday evening.

"Cordially yours,  
"The Publicity Committee.

"Helen Beatrice Reed, the harpist and vocalist will play and sing."

The following editorial in their church paper records the success of the attempt:

"The gallery was packed with men and men only, so crowded that some had no seats the entire evening, while scores of others were scattered through the audience in the body of the auditorium, which was filled to the doors. In the audience were many business and professional men who seldom or never attend our church.

"It was like a revelation of possibilities hitherto unsuspected. We were taken by surprise ourselves. We hadn't expected just those results! But we will have more faith next time, and plan more wisely and provide more generously.

"This experiment simply goes to show that the unchurched multitudes all about us belong to the church that has the grit and the grace to go after them in the same hustling spirit that men put into their business."

This experiment of Dr. Hart's with his publicity committee simply goes to show what the men in our churches can do if they only attend to the church business. It pays to cultivate the friendship and co-operation of the men.

## Douglas Avenue Christian Church

ST. JOHN, N. B.

### Announcements

JANUARY AND FEBRUARY, 1912

What kind of church would our church be  
If every member were just like me?



Like me at the Sunday morning service

Like me at the Lord's Supper

Like me at the Bible School

Like me at the Sunday evening service

Like me at the Wednesday prayer meeting

Like me on the Treasurer's books

What kind of church would our church be  
If every member were just like me?



## SERMON TOPICS.

Dr. Luther R. Dyott, of the First Congregational Church, Portland, Oregon, is preaching a series of Sunday evening sermons on, "The Best Thing in the World"; the topics are as follows:

The Best Secret Society in the World: What Men Belong to It?

The Best Thing in a Woman's Heart: Can the Modern Woman Love as Our Mothers Did?

When Should Young People Marry? or, Love at the Marriage Altar.

When There's Love at Home; or The Best Antidote Against Divorce.

What Does the World Mean to Us When We Love God?

## CHURCH NIGHT.

At the church of the Messiah (Congregational), Los Angeles, Cal., it is the custom to use Wednesday evening of each week for the meetings of the church.

The first Wednesday evening in the month is in the hands of the pastor and is usually in the nature of a Bible Study devotional service. The second Wednesday is in charge of the Brotherhood. The men meet for dinner at 6:30 p. m.

After dinner there is an address or paper. The interesting feature of this meeting is the fact that the whole congregation is invited to this part of the meeting to hear the address and take part in the discussion. Such subjects as "The Big Brother Movement," "Church Finances," etc., are discussed.

The third Wednesday evening is under the direction of the Women's Union. The Women have discussed such topics as "The Relation of the Church to Industrialism," "The Progress of Christian Religion in China," etc.

The fourth Wednesday evening is in the hands of the pastor and again there is a service more like a prayer meeting.

The results of this plan have been very gratifying. The attendance has been doubled, the members have been glad to have something definite to do themselves, and the larger interests of the kingdom are receiving more intelligent consideration.

Another church of which we know has introduced a similar plan. Its schedule is as follows:

First Thursday evening in each month the Sunday School teachers and officers meet.

Second Thursday evening in each month the Brotherhood meets.

Third Thursday evening in each month, the Christian Endeavor business meeting is held.

Fourth Thursday evening in each month, the Pastor's cabinet meets.

Fifth Thursday, prayer meeting.

One of the best results for such a plan is the fact that a much larger number of different people become actively interested in the church work than under any other plan of which we know. Many of the people attend these meetings that would not go to a prayer meeting, and the spiritual results are very often as great if not greater than at some prayer meetings.

## ROUND TRIP TO EUROPE FOR \$100.

Few professions afford as great opportunity of appropriating the benefits of travel as that of the ministerial profession. Their education has fitted them to appreciate it, and their opportunity of sharing the knowledge and pleasure gained is wider than that of any other profession, except the teacher.

Steamship lines have come to appreciate that many persons of moderate means would travel if the classification were removed, and have put some of their largest and best steamships in the one class service. By this means travelers get all the essential comforts of ocean travel and within a half day of as fast service for about one-half the price paid by those who wish to travel in luxury. This places Europe with its ages of history within reach of every minister, and makes the cost but little if any more than a vacation of the same length spent in America.

For \$100 to \$110 you can secure a round trip ticket, Montreal to Liverpool and return, and have as comfortable stateroom as is on the ship.

That one-third of the voyage is on the St. Lawrence river through beautiful scenery, leaving only four days at sea, adds security and pleasure.

The expense of a month in England or on the Continent can be covered at from \$3 to \$4 per day.

Take your camera, make stereoptican slides and give lectures on your return to pay the expense. And between you and me it may solve the problems in your church—a man who has been "across" acquires a dignity that provokes interest.

Write H. A. Allan, Steamship Line, Montreal, Que., for Booklet S, which will give particulars of the trip to Europe and back for \$100.

## Clergymen's Index and File

Highly Commended by the Expositor.

The Index is Almost Automatic. The most Expansive and least Expensive File, and Annex to the Index.

**Wilson's Topical and Textual Index** is beyond all question the best, cheapest and most comprehensive. Commended by ministerial magazines and preachers of every denomination.

**The Expositor**—this Magazine—says: "We have been rather suspicious of all such plans and schemes, but when we came to examine 'Wilson's Topical and Textual Index' we were converted to the advisability of such a practical scheme as he sets forth. Among other reasons we mention it here because it is inexpensive." April, 1910, p. 379.

**The Western Methodist Recorder**, Victoria, B. C., says: "What is certainly the finest, most carefully prepared, and most suitably bound Index I have ever seen is Wilson's Topical and Textual Index. It is the acme of perfection. A splendid time saver. Economical from many standpoints." Feb., 1912.

**The Presbyterian Advance**, Nashville, Tenn., says: "It ought to be examined by every student. It deserves investigation. This is the best book arrangement for indexing we have ever seen. The amount of writing is reduced to a minimum. In a moment one can find desired materials, etc." Feb. 29 '10.

The Index and File will be sent "on approval" at our expense, but send for our circulars first.

**Wilson Index Co.**

10 Lovett St.,

Lynn, Mass.

## HOW THEY PAID THE CHURCH DEBT AT SANDUSKY, OHIO.

For a number of years the Sandusky Church has been slowly paying off a large debt. The amount needed to entirely wipe it out was \$1,871.36. The method by which they secured this sum, and more, is exceedingly interesting. The story as told in the local church paper, "The Endeavorer," is as follows:

"There came a man from Chicago by the name of Newell. The same was a Congregational Secretary. Seven men that dwell in this place did eat supper with the man from Chicago. Then when they had eaten of all the dainties which the maidens of the Guild had provided, the pastor did say:

"Thus are we to raise the debt.' Now no man durst say we would not, but some thought the pastor knew not what he was talking about. But the spirit of the man from Chicago was very winsome, even with a manly winsomeness. Therefore on the morrow each man went out to secure in pledge a sum, yea two sums or three, from certain dwellers in Sandusky—but beyond this no man did aught save to go to Cleveland or to Marblehead or to attend to his business.

"So came the Sabbath. There came therefore ten men to the sanctuary to talk with the man from Chicago. Then there was church. And we raised the debt. Even more than we planned to raise, did we raise in the joy of our giving. And it was so that when the spirit of giving had departed from among us, lo, we had three hundred and a score and six dollars more than the sum of the debt. Now the day when this was done was the 29th day of October."

### BOOK NOTICE.

One or two books a month will be mentioned here. Only those of special interest to the pastor will be considered.

"Building a Working Church," by Samuel Charles Black, D. D., published by Fleming H. Revell Co., New York, p. p. 257. Blue cloth, \$1.25.

"An Efficient Church," by Carl Gregg Doney, Ph. D., with introduction by Bishop Cranston. Published by Revell, p. p. 288. Blue cloth, \$1.25.

These two books are similar in spirit but deal with the problem of making a better church from different points of view. Dr. Black's book deals with four great questions, viz: Winning the Local Community; Contributing Elements such as Missions, Evangelism and Music; Auxiliaries such as the Sunday School, Men's Club, Women's Societies, Young People's Work. The fourth section deals with methods of winning people of different types to Christ.

Dr. Doney's book is more philosophical and deals with the underlying principles of church life and work. He treats of Religion and Life; The Congregation; The Minister; The Message.

Both of these books are the kind that young ministers especially ought to read. They are fresh and very suggestive, full of strong meat.



## INCREASE YOUR ATTENDANCE BY USING ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

**JOS. E. BAUSMAN, CHURCH PRINTER**

542 East Girard Avenue, Philadelphia

## BROTHER PASTOR

### How Would You Like

To publish and circulate among the people of your parish

### A Church Magazine

of twelve or sixteen pages, edited by yourself, each month? We publish them

### On the Co-Operative Plan

and show you how they can be made of great value in your work

### And Self-Supporting

*Address for free information and samples*

## The Interdenominational Press

(Department E)

415 South 6th Street

Minneapolis, Minn.

## PRINTING for CHURCHES

**S**AVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

**The WOOLVERTON PRINTING & PUBLISHING CO., OSAGE, IOWA**



# Religious Review of Reviews

## RELIGIOUS REVIEW OF REVIEWS.

Several months ago two ministers in Canton, Ohio, secured evidence of gambling and other crime, and sought to impeach the mayor for not enforcing the law. Billy Sunday came with a month's evangelistic campaign, and the mayor was converted and is enforcing the law. Impeachment proceedings dropped. A brewer told the mayor that if he didn't allow religion to make a fool of him, that they could still be friends. The mayor told the brewer to take his friendship and go with it where such friendships belong.

There are about 23,000,000 Protestant church members in the United States, and surveys show that less than 60 per cent of the members go to church. There are 15,000 moving picture shows in the United States and the daily attendance is 8,000,000. That would be 56,000,000 attendance each week. The optic nerves are affected by the vibration of the pictures, and the moral nerves are affected by the fact that at least 25 per cent of the film show unfaithfulness or deceit between husbands and wives. What will be the result? An increase of 10 to 20 per cent in the number of divorces. What goes in at the bung comes out at the spigot, but the devil keeps the church looking at the spigot.

### HIS CALL TO PREACH.

The carpenter set up his ladder against the house and prepared to make the modest repairs which the church trustees had ordered upon the rented cottage which served as a parsonage for the new minister. To the minister's small boy the occasion was one of importance and delight. He played around the foot of the ladder and plied the carpenter with questions. What was this tool for, and how did he use that one? Would that saw cut a man's leg off? and all the other foolish questions which a boy with intellectual curiosity will ask of any man who is willing to listen. The carpenter was a kindly man and answered the boy's inquiries, and now and then asked a question of his own.

"What's your father's business, sonny?" he inquired.

"He's a minister," said the little lad.

"Well, now, that's fine, ain't it?" said the carpenter. "Just to think of living to do good; telling people how to do right, and sort of helping them to do it! Nothing in the world could be as fine as that!"

The boy looked up a little surprised at the warmth of the carpenter's words. To him it seemed a much finer thing to be a carpenter, climbing tall ladders and working with sharp and shiny tools. The man, with his foot on the ladder went on:

"Yes, sir, that's the very finest thing that can be. Now, being a carpenter's a great thing. Jesus was a carpenter, and if a man can't preach, why, there isn't anything better than to be a carpenter. But to be a minister, and just to live to help people to be good, why, nothing in the world could be so fine as that!"

The words made a deep impression on the boy. He received them as from one of high authority, a man who could erect tall ladders, and could climb up on houses, and could make things out of wood. Not for a moment did he doubt that to be a carpenter was one of the best things in the world, and to have so great a man speak so of his father's profession set him to thinking.

This small boy had been born into the home of a home missionary and had spent his few years in moving from one small parish to another. He had not failed to honor his father, nor count him the best man in the world, but his father's profession on the one hand had been the simply natural thing, and on the other hand had represented certain restriction and hardships for the boy. The word of the carpenter gave him a new reverence for his father's profession, and that which it represented.

Years passed, and the young man saw things in a different perspective. Yet all through his college course, as he thought of his own life-work, the words that he had heard in boyhood came back to him, and ever with a profounder sense of their truth.

One day he stood before a council of ministers to be ordained to the ministry, and was asked to relate his Christian experience.

He told of the home influences and the early life of piety and inspiration, of his father's hopes and his mother's prayers, and then told the incident as here related. Said he:

"I do not know how it will seem to you, or whether I can make you understand just how that word impressed me as a boy, nor how the feeling that it inspired recurred at intervals through the years. But I think no one incident has meant more to me. In a very true sense I think I can say of it that that was my call to preach. It gave me a new measure of my father's life, and that for which he wrought and sacrificed; and I have been unable to escape the conviction that nothing could be so fine as that."  
—Youth's Companion.

## THE PENNY IN THE CHURCH COLLECTION.

The state makes us pay taxes, the lodge its dues, the club its assessments and the rest of the world its bills. "Pay that thou owest," it demands, and we must pay or get out. The church alone lets our contribution be voluntary. And because the screws of compulsion are not put on us, we dodge and hedge. Result—the church has to go limping through the world with a staff in one hand and hat in the other. With an apologetic cough she timidly asks a little alms. When the collection plate is passed, men and women weighted with excess of luxury, surfeited with plenty, indulgently and patronizingly give the smallest coin of the republic—a penny—in a day when the most colossal gifts of humanity's history are being presented, millions for education, for institutions, for libraries and memorials, millions for universal peace and the arts of peace. The joke of the age is that after one has spent his dollars for luxury, he must "save a penny for church." If the Lord loves only cheerful givers there are going to be some vacant mansions in the sky. If every member of the church were to give as he gives to the world, the devil would soon begin to pull down his flag.—S. W. Purvis, D. D.

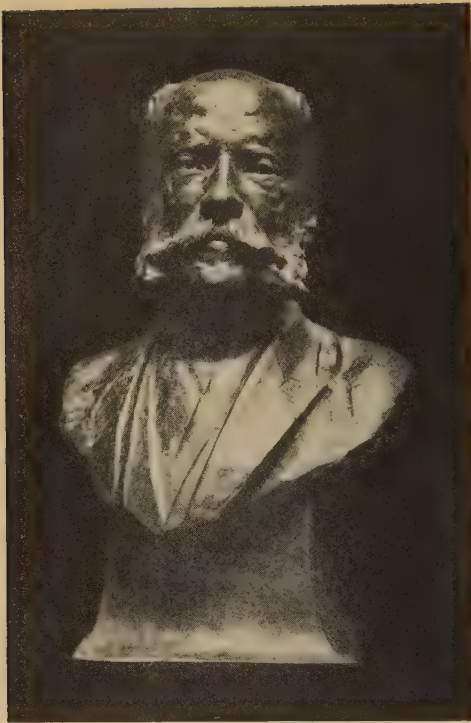
### PERSONAL.

Bishop John H. Vincent, under whose leadership originated and developed the agency and methods which bear the name Chautauqua, passed his eightieth birthday, February 23. The anniversary was commemorated by a deluge, rather than a "shower," of letters and postal cards from those who recognize themselves as indebted to him.

Dr. R. S. MacArthur declines the call of the Baptist Tabernacle, Atlanta, saying that at the age of nearly seventy he could not accept the responsibilities of such a pastorate. He will, however, be the stated supply there for the present.

Dr. J. Wilbur Chapman, the well-known evangelist, sailed from New York on January 24, with his party, bound for Australia, where from March until May they will conduct campaigns in Australia, New Zealand, Tasmania and New South Wales. Besides Dr. and Mrs. Chapman and Mr. and Mrs. Alexander, such well-known workers as Mr. and Mrs. R. C. Norton, Robert Harkness, the Australian pianist, and Ernest Nafziger, the soloist, accompany them. A number of friends from Ireland and Scotland have voluntarily joined the party from sheer interest in the good work. The recent Chapman-Alexander campaign in Ireland resulted in stirring meetings in Belfast, Bangor, Londonderry and Dundalk. Of more than 5,000 professed conversions, 220 were young men who offered themselves for the ministry and 240 young women volunteered for mission work.

Rev. Joseph Hopkins Twitchell, for forty-seven years pastor of the Asylum-hill Congregational Church, Hartford, Conn., has announced his intention of retiring in July. Among the members of his church were Mark Twain and Charles Dudley Warner.



J. M. BUCKLEY, EDITOR.

*By Gulson Borglum*

Two hundred Methodist ministers of New York and vicinity gave a luncheon to the Rev. Dr. James M. Buckley, editor of the "Christian Advocate," on Monday, February 26, and after addresses by Bishop Wilson, of Philadelphia, St. Clair McKelway, of "The Brooklyn Eagle," and others, presented a bronze bust by Borglum, which is to be placed in the Methodist Hospital, Brooklyn. It was a suggestion made by the Rev. Dr. Buckley in 1881 that led to the founding of the hospital, and it was other publicity in the same paper later that induced George I. Seney, the banker, to give liberal sums to the institution. Dr. Buckley has been president of it since its founding. The hospital has property worth \$1,000,000. The bust shows the famous editor and Methodist leader at his present age, and in the maturity of his powers.

Rev. Dr. Hugh Birkhead has resigned the pastorate of St. George's Church, New York City. Dr. Rainsford put his life into it and left it seven years ago, practically a physical wreck. Dr. Birkhead was associated with him, and the burden fell upon his shoulders. He has struggled manfully all these years, but at last discouraged, has accepted a call to Emmanuel Church, Baltimore. St. George's stands there at Stuyvesant Square, a huge church with one of the finest parish houses and equipments in the world, but with hardly an American family in sight of it, and with perhaps 100,000 Jews within its parish and swarms of Italians, Hungarians and Greeks all about its walls.

The new secretary of the Wisconsin State Sunday School Association is the Rev. F. H. Brigham, formerly pastor of the Methodist Episcopal Church at Wausau, Wis.

Rev. Frank DeWitt Talmage, D. D., pastor of the Chambers-Wylie Memorial Church, Philadelphia, died on February 8, after a brief illness. He was a son of Rev. T. DeWitt Talmage, the world-famous minister, and was a native of Philadelphia.

#### SOCIAL SERVICE.

The State Superintendent of Education for South Carolina, J. E. Swearingen, has been totally blind since his eleventh year when an accident in hunting destroyed his eyesight. Yet, he graduated from the University of South Carolina at the head of his class, became a teacher in the state institution for the blind, and then was placed at the head of the educational system of the state.

He has instituted an agricultural annex to the school system that promises to revolutionize the financial condition of the state. The school children are learning the principles of elementary agriculture. Corn clubs and tomato clubs are putting money into the pockets of the farmers' boys and girls, and better yet, a righteous pride in the broad acres of the home farm.

**The Continent says:** "The Lloyd-George scheme for the insurance of British workmen during periods of illness and unemployment has now run athwart a strange difficulty which threatens to nullify a very important part of it, law or no law. Under the provisions of the act the government undertakes to guarantee, to all those who pay the weekly insurance premium, not alone a stipend of money through the term of illness but also free medical attendance, which is really of more importance than the money payment.

But the government ability to meet its promise of a physician's services to the sick workman rests upon the contract which it proposed to make with at least one physician in every neighborhood, and the British Medical Association, after two days of conclave in London, has voted that the compensation offered under the insurance act is insufficient for the services demanded, and in consequence no member of the association will accept government employment. But to meet larger pay of the physicians there will have to be an increase in the charges upon the workmen or in the tax upon employers or in the contribution of the government, and neither the one nor the other of these increases can be made without serious difficulty."

**The Living Church says:** "The leader of the Woman's Trade Union League of Chicago, Mrs. Raymond Robins, has issued an earnest request that each member of the unions now organized should pray daily throughout Lent, that all the rest of these 125,000 women workers should be organized, as there are at present only 10,000 of them enrolled in the various unions comprising the Women's Trade Union League. Mrs. Robins has suggested the following prayer for private and daily use by these 10,000 women and girls, and it has been printed on Lenten cards accordingly:

"Bless, oh Lord, we beseech Thee, the members of the Women's Trade Union League, and all working women. Open the hearts and eyes of the unorganized working girls of this city, so that they may see their utter helplessness as individuals in the great struggle to earn their daily bread. Show them the way to help themselves and to improve their condition, by uniting together to reduce their hours of labor, so that they may have the time and strength to praise Thee and to glorify Thy Name."

"This is probably the first time that any Chicago settlement worker or labor leader, not working directly in connection with some religious organization, has appeared in the public press with a request for daily intercessory prayer."

Just about ten per cent of all deaths in the membership of the churches are caused by tuberculosis. This is one reason for the churches being interested in fighting the white plague.

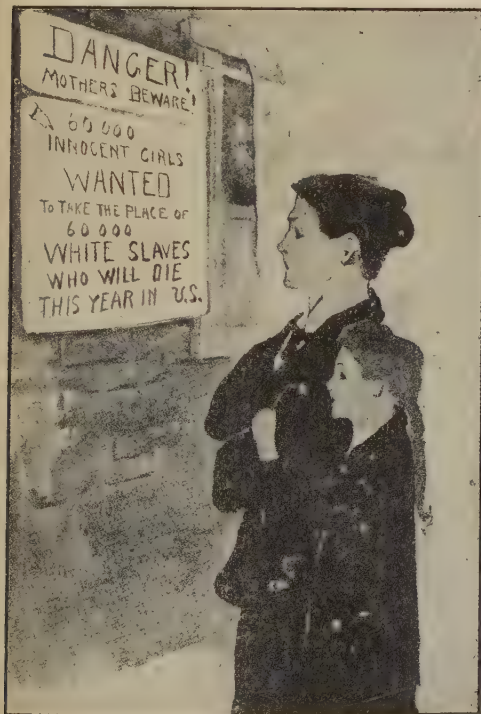
A census of 372 institutions for the insane was taken by the United States Census Bureau in 1910, and the number of insane persons in the institutions on January 1 of that year was found to be 187,454. The number admitted during 1910 was 60,603 and the number discharged was 53,880. In 1904 the number in institutions was 150,151, and the number of persons committed during that year was 49,622. In the six



years from 1904 to 1910 there was an increase of 37,303. The number of insane in asylums per one hundred thousand of population in 1904 was 186.2; in 1910 it was 203.8. This, of course, includes only those committed to hospitals; and the increase may be due to an extension of this method of care for the insane and also to the increase in the number of institutions.

The Southern Pacific Railroad has been obliged to discontinue the towel service on its trains, because \$21,000 worth of towels were stolen last year; and at the funeral of Myrtle Reed, the popular story writer, about one dozen books, 125 spoons, and many other articles were stolen by souvenir hunters. The conduct of this latter set of thieves was not only dishonest, but particularly irreverent and indecent.

Prof. C. R. Henderson, of the University of Chicago, wrote to Mayor Harrison urging a scientific investigation of the industrial and economic conditions which have resulted, the past winter, in an army of the unemployed variously estimated from 50,000 to 125,000 in number. With this condition has come a crime wave unprecedented in the history of the city. The Mayor has created a commission of twenty-two members: five aldermen and seventeen representative citizens. The chairman, C. R. Crane, is a manufacturer. There are two specialists in sociology, Professors Henderson and Graham Taylor; two active clergymen, Rev. M. J. Dorney, a Roman Catholic priest, and Rev. R. A. White, pastor of an influential liberal church in Englewood. The other members represent both employers of labor and those officially or sympathetically allied with the employed classes. Supt. James Mulenbach, of the United Charities, says: "It is impossible to make much headway in dealing with the social evil in Chicago and to protect the city from the menace of crime, until there is some better solution of the problem of work and wages."



The above poster aroused public sentiment in Hartford, Conn., on this question

#### THIS STARTLED A TOWN.

When it began to look as if the disclosures of a white slave trial in Hartford, Conn., would not lead to constructive results, the Equal Franchise League called a big meeting and plastered the city with the poster here shown.

The membership of the Good Citizenship Committee of the Chicago Church Federation Council is composed of delegates from various denominational bodies in Greater Chicago. They recently resolved that "the first work of this Good Citizenship Committee be to secure so far as possible an election sermon in every church in Greater Chicago two weeks before the April primaries." It was the sense of the committee that united churches must be organized as solidly against the domination of the saloon as the United Societies in their defense. The Anti-Saloon League has secured the right of way in most Protestant pulpits and its support has been largely drawn from church treasuries; but it has not secured anything like the full strength of the church vote, for even in critically important elections this has never been cast. In the last contest for district state's attorney, the candidate of the liquor interests won by the narrow margin of 1,079 votes; but only about half of the legal voters went to the polls at all, and thirty per cent of the stay-at-home vote, it is estimated on the basis of careful investigation, is from the churchgoing class of people. "Individual work for individuals" is the remedy proposed for this state of indifference to civic duty on the part of Chicago churchmen.—The Congregationalist.

Recent investigation in Los Angeles, a city of about 350,000 inhabitants, revealed some interesting facts. There are about 95,000 voters. There are about 60,000 Protestant church members, of whom some 20,000 are men. There are about 60,000 Catholics, of whom some 12,000 are men, making 32,000 men in the Los Angeles churches. There are 16,000 men in the labor unions, 13,000 unorganized workmen, about 12,000 clerks of stores and several thousands of Mexicans and other foreigners, who are ordinary day laborers. Ten labor unions were found to have 2,063 members, of whom 911, or more than 44 per cent, were members of church. Fifty churches reported 20,750 members, of whom 2,958 were laboring men, or more than 42 per cent of their men laboring men. Seventy out of eighty labor leaders said they were unqualifiedly friendly toward the church, and nearly every minister interviewed expressed great friendliness and regard for laboring men. All this seems to show that no great breach exists.—Herald and Presbyter.

Gov. Hooper, of Tennessee, has invited the sixteen Southern states to send delegates to a sociological congress to be held in Nashville next May. All social interests—charity, correction, religion, the press, libraries, schools—will be discussed. In his call Governor Hooper, who is a Baptist, says: "While the South's financial, industrial and agricultural development is now being emphasized by her great leaders in those lines in the Southern commercial congress, questions of humanity must not be forgotten if our development is to be symmetrical. For thirty-six years annual meetings of the National Conference of Charities and Corrections have been held, the benefits of which have largely gone to the Northern states, for the reason that the conferences have usually been held in the North, have been attended principally by Northern people, and have been devoted to the discussion of questions from a Northern point of view."

The South Congregational Church of Chicago recently made an interesting canvass of its neighborhood, a changing residential district. The social isolation of these families was shown by the fact that many who had lived for years in the same apartments did not know those in the next house and had only a passing acquaintance with others in the same building. As to social relationship, 84 per cent had little or no society. Where they had church associations, often different members of the family had affiliations with different churches. Only two persons of 163 refused to see the visitor because he represented a church. Of 88 who admitted they were non-attendants at church, ten were dissatisfied with the situation. Yet 70 per cent were once active in church work and had been reared in Christian homes. Instead of pronounced criticism of the churches, there was rather a dense ignorance of them. The chief reasons for non-attendance were indifference and business, the former predominating.

Bishop Darlington, of Harrisburg diocese, is fighting the saloon by establishing "light-houses" in the small mining towns. They are houses containing four or five rooms with a small gymnasium, shower baths, recreation and reading rooms.

The temperance forces may vote a district dry, but they must provide something in place of the saloon. Men and boys have spare time, and they must be shown how to improve it, or they will be lonesome, and work to get the saloon back.

The ladies of the Brick Church, New York City, have leased rooms not far from the church for a noon lunch room for business women in that district. Members of the church are providing the outfit and the church will pay the rent of the rooms. The project is expected to be self-supporting, as to its running expenses.

#### NEWS AT HOME.

At the fifth annual conference of church workers in state universities, recently held in Iowa City, Iowa, among the sixty men present were university professors, pastors of churches in university towns, and, still more important, a small group of specialists—"university pastors"—to whom in many centers this important and difficult work is being delegated. These "university pastors" are the real key to the situation. Each officially represents his church at the university. His salary is paid by the churches of the state sometimes with help from national funds. The Presbyterians have seventeen such specialists already at work, all appointed in the last six years. Dean Sharpe, of the Bible College of Missouri, president of the conference, presented the importance of religious courses of university grade. Professor Starbuck, of Iowa City, gave the results of questionnaire replies from state university presidents indicating a high degree of willingness on their part to grant credits for religious courses, provided a high standard is maintained. Five state universities now give credits for such courses and twelve would welcome an arrangement for credits properly safeguarded. Three outstanding features of the university pastors' work now seem to be nationally standardized. They are the pastoral, the teaching and the co-operative functions.—Congregationalist.

Religious work at Chautauqua is to be reorganized this summer, with a larger emphasis. Professor Shailer Matthews, head of the Divinity School of the University of Chicago will be head of the faculty of religious instruction, and other members will be the Rev. John L. Rice, of Fort Worth; the Rev. J. L. Hurlbut, D. D., the well-known Sunday School expert; Professor Francis G. Peabody, of Harvard; Bishop William F. McDowell, of Chicago; the Rev. G. A. Johnston-Ross, of Montreal; the Rev. James A. Francis, D. D., of Boston, and the Rev. Allen Haben, of Chicago University. Particular attention is to be given to the instruction and equipment of volunteer laymen and to methods of work by them. The Hall of the Christ at Chautauqua is to be the center of the instruction.

The philanthropic giving of the American people in 1912 is \$252,000,000, which is, of course in addition to the many millions of unrecorded gifts. Including charities which look to the churches for their support, something like \$100,000,000 was contributed for religious purposes; \$40,000,000 was given to Protestant home missions, and \$11,000,000 to Protestant foreign missions. Educational enterprises received \$92,000,000, and gifts to other public purposes amounted to \$60,000,000. Including moneys given to the support of their parochial schools the total raised for all religious and philanthropic purposes by Roman Catholics amounted to only \$13,000,000.—New York Observer.

Through the efforts of the Lord's Day Alliance, nine-tenths of the postoffices in the United States are now closed on Sundays and most of the 75,000 carriers and clerks are enjoying Sunday rest. Large business interests are, however, bringing pressure for the renewal of Sunday deliveries.

The United States Supreme Court decides that beer is a commodity that railroads must carry

when offered for transportation from one state into another state, although the laws of the latter state may prohibit traffic in liquors. The case was that of the F. W. Cook Brewing Company against the Louisville & Nashville Railroad, involving shipments into a "dry" county in Kentucky.

Rev. W. H. Nelson, of Cheyenne, Wyo., states that in a population of 145,000 in Wyoming there are only 22,000 church members. Of this number more than one-half are Roman Catholics while of the remainder there are 2,330 Methodists, 2,000 Protestant Episcopalians, 1,370 Baptists, 1,407 Presbyterians and 1,309 Congregationalists. The reason for so small a proportion of church members is simply the want of denominational enterprise. Churches are multiplying beyond need in the cities, while vast stretches of territory are left churchless.

A Jewish merchant, Rosenwald, of Chicago offers to give one-fourth of the total amount raised for a colored Young Men's Christian Association building in any city in the United States. Indianapolis secures the sixth Y. M. C. A. on this offer. A colored woman gave \$1,000 and the United States Minister to Hayti \$500. The Washington colored Y. M. C. A. ministers to the 3,000 students of Howard University, 1,000 high school boys, thousands of waiters and mess servants, and many thousand men in the department services.

During the month of January more than 13,000 volumes were distributed by the New York Bible Society in thirty-six languages. Two missionaries of the society are employed at Ellis Island who meet the immigrants, among whom about 4,500 volumes were distributed. Another missionary visited 320 vessels of all kinds, and provided the seamen with Bibles, Testament or parts of Scripture. The largest distribution was in the city through the regular church and missionary workers. Many in hospitals and prisons were supplied. The New York Bible Society is working through more than 130 pastors and missionaries of all denominations.

Several churches in New York have held daily noon services, with sermons. When the new Madison Square Presbyterian Church was finished, Dr. Parkhurst inaugurated such service preaching often himself. Now the new pastor of the Brick Presbyterian Church, Dr. Merrill, in conjunction with the new associate pastor, Rev. Frank L. Janeway, have opened the church for a twenty-minute service every noon. A noon service, with a regular sermon by a good preacher, will draw more people than a simple service of song and ten minutes' talk. Many do not take the trouble to go unless they feel that they can get enough to make it worth while. This has been the success of the London Church Temple's week day services. People came from long distances to hear the noon sermon.

The latest official figures of Young Men's Christian Associations throughout the world show that there are 3,348 associations, with total membership of 896,747. The associations employ 3,552 secretaries, and own 1,293 buildings, valued at \$77,000,000. Germany has more associations than Great Britain and the United States, but considerably less members. The approximate relative figures of these three countries are: United States, nearly half a million; Great Britain 150,000; Germany, about 130,000.

The First Presbyterian Church of Buffalo was organized one hundred years ago with twenty-nine members of various denominations. It now has 600 active members, and is the mother grandmother of thirty-four other churches in Buffalo. Moreover, the sun never sets on the church engaged in its work, for it supports missionaries in the Reserve Presbytery, South Dakota, Sitka, Alaska, an entire station of eight missionaries at Yi Hsien, China, a teacher in Japan and two teachers in the South. In addition this the church maintains a large social settlement in Buffalo.



This is Princeton Seminary's hundredth year. Its contribution to the American and foreign missionary pulpits may be only very inadequately measured by the statement that in the ninety-nine completed years of its work 5,907 students have been matriculated, of whom 393 have entered upon foreign missionary work.

In a number of cities in the Middle West, some of the churches opened their doors during the recent cold spell and invited whomever would to use them as a haven of warmth. In Des Moines, Plymouth Congregational Church and Central Christian Church offered their edifices for this unusual social service. In Minneapolis, St. Andrews Episcopal Church and Lynnhurst Congregational pursued the same course. An interesting feature took place in the latter edifice when fifty homeless men gathered one night in the Sunday School rooms and discussed themselves as a problem. The newspaper reports declare that a number of them possessed considerable ability in speaking and discussed nearly every expedient used for such dependents, among them municipal lodging houses, organized charities, employment bureaus, and the like.

The Rev. Eric Lund sent to the American Baptist Foreign Mission Society the following: "In this year of grace 1911, on the ninth day of December, at four o'clock in the afternoon, we, a Filipino helper and myself, finished the translation of the Old Testament into Panayan. The islanders of Panay, Negros, Guimaras, Romblon and neighboring smaller islands have now the Bible complete in their own tongue."

Trinity Methodist Church, New York, has undertaken the erection of an apartment house, the income to be a permanent endowment. Trinity's location is lower East Harlem, where twenty-five years ago were handsome residences fronting on one of the finest of streets. The church, beautiful and complete, corresponded. Today all is changed. Either endowment or removal is the necessity. Some years since a communicant gave a corner plot worth \$75,000, fronting on Second Avenue, but covered with rickety houses. Here they will build an apartment house, accommodating thirty families.

A Christian Conservation Congress will be held in New York City, April 19-24, to gather up the results of the Men and Religion Campaign. The convention will be held in Carnegie Hall, with auxiliary meetings in neighboring churches. Among the speakers will be: President Taft, Ambassador Bryce, Hon. William J. Bryan, Fred B. Smith, John Mitchell, Ex-Governor Northern, of Georgia; Booker T. Washington, J. A. MacDonald, of Toronto; William T. Ellis, of Swarthmore; E. A. Steiner, of Iowa College; Robert E. Speer, J. Campbell White and John R. Mott of New York City, and the Rev. Dr. J. H. Jowett and Bishop Green, of New York City; Archdeacon Madden, of Liverpool; Bishop William F. MacDowell, of Chicago; Rev. Dr. C. B. Gray, of Glasgow; Jane Addams, of Chicago, who has a message to men upon the social evil. Nine commissions are now at work studying such themes as Social Service, Boys' Work, Missions, Christian Unity, The Rural Church, Publicity, Evangelization, Bible Study, and the Permanence of the Message of the Men and Religion Forward Movement. These commission reports will be made the basis of discussion in the Congress.

#### NEWS FROM ABROAD.

That no Indians at all will be left in Alaska within two or three generations unless the government at once takes vigorous measures to check disease among them is the report of Dr. M. H. Foster, a surgeon. As a result an estimate for an appropriation of \$70,000 for additional work among the natives is now before Congress.

Dr. Foster says: "At Sitka records kept by the churches show that for a period of five years and seven months the annual birth rate has been 72.3 per thousand and the annual death rate 85.4 per thousand. During this period, with an estimated population of 400, there were twenty-nine more deaths than births."

"The returns of the United States Census Bureau show that in the last ten years there has

been a decrease in the total Indian population approximately equal to 14 per cent, or 1½ per cent per year. This corresponds very closely to the rates as figured at Sitka. The death rate in the United States varies from 7 or 8 per thousand to 35 per thousand. An average death rate may be placed at 22 to 23 per thousand.

"The very unusual mortality in Alaska, i. e., 85.4 per thousand, is to be attributed largely to pulmonary tuberculosis, and unless it is checked in some way it will result in the extinction of the natives in sixty or seventy years."—New York Observer.

Nineteen years ago a certain official near the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa, made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad bought an English primer and began to attend school at the mission. Later he was ordained a minister of the gospel, went on a voyage of European travel, and has since built a church which has some three hundred members.

The Italian government has a new method of offsetting homesickness among its troops in Tripoli. A cinematograph was set up in Naples and before it was paraded a line of the fathers, mothers, children or sweethearts of the men at the front. This film will be thrown on a screen at some convenient point in the field where the assembled troops may watch for their friends or relatives to pass by. The success of the experiment has yet to be proved, but its promise is distinctly good.

The last Chinese New Year under the old system has just been celebrated and the hundreds of millions of Chinese are now added to the majority of human beings who mark their time from the birth of our Lord. Another token of his approaching world-wide sway.—Congregationalist.

A polyglot service was held in the American church of Smyrna (Asia) as the last service of the week of prayer. Ten-minute addresses were made in English, Spanish, Turkish, German, Armenian and Greek, with familiar hymns sung in six languages at once, according to the preference of each singer. Prayer was offered in English at the beginning, and the benediction was pronounced in Turkish at the end. The audience represented more than six different congregations and filled the church with its adjoining chapel to its utmost capacity. The English, Scotch, German, Greek, Armenian and American Christian workers of Smyrna hold a union prayer meeting every Tuesday afternoon, which is a strong bond of union among them. It is conducted in the English language, and the rector of the Church of England parish takes his turn with the others in leading it.

Floods and war have wrought fearful devastation in China by destroying crops. The latest estimate sent from Peking is that more than 6,000,000 Chinese are starving. Bishop Graves of Shanghai, is sending out appeals for \$1,000,000. The greatest suffering is along the Yang-tse-Kiang Valley, which was not only ravaged by floods, but later became the theater of the Chinese civil war. Throughout other sections of the south farmers went to war, leaving their farms untilled. As the Manchu government has been overthrown and the republican government is without money, help must come from the outside. President Taft's appeal to send funds through the Red Cross should be promptly heeded.—Chr. Work and Evan.

Doctor MacGillivray calls for the setting apart of picked men to devote their whole time to the translation of a modern, adequate and a Christian literature for China. He declares the opportunity to be absolutely unparalleled. For many years to come missionaries will be too few to reach the millions of scholars by personal delivery of their message, but the increasing network of post offices and railways is greatly facilitating distribution of literature.

Dr. MacArthur reports on his return from St. Petersburg that the "Russian government has granted permission for a site to be purchased in the capital and the Baptist college to be built, on condition—1. That the college shall be connected with a 'registered church' in the city. 2. That the site shall not cost more than 5,000 roubles (\$2,600). 3. That no arts course shall be undertaken. It must not enter into rivalry with the university. 4. That it shall keep aloof from politics. To these conditions we readily assented. When the document is signed we shall be free to go ahead and build a house for the training of our young Russian and other preachers."

During the past ten years the number of Christians in the Punjab, India, has increased 400 per cent.

#### SEEN THROUGH JAPANESE EYES.

An unnamed Japanese Christian writing in the *Woman's Missionary Friend*, tells of the answers given in a Tokyo magazine by leading Japanese to the question: "In what points is Christianity superior to other religions?" The editor of the magazine, the Rev. Danjo Ebina, a Congregational minister in Tokyo, says:

"During the forty years, the period of Japanese Christianity may be divided into three stages: (1) The time of conflict with other religions. (2) The time of reconciliation with other religions. (3) The time of its superseding others.

"In the first, we attacked Shintoism and Buddhism as idolatry, while they counter-attacked us as 'strange faith.' In the second, as a reaction from the first, we began to see the points of excellence in one another.

"Now is the beginning of the third stage, in which we Christians must endeavor to super-

sede the others and, without excluding them, as in the first period, must try to include them among us by converting them."

Here are some of the answers as given to this question by prominent men of Japan:

Naoshi Kato, editor of the *Kuristikyo Sekai* (Christian World), says: "Christianity emphasizes the value and dignity of personality. Religiously, morally, politically and literally we lack this emphasis."

Prof. Keiji Ashida, of Doshisha College, "Christianity's ethical color and its idea of personality."

Bishop Honda of the Methodist Church: "The belief in God's fatherhood and man's sonship."

Rev. Seizo Abe, a Congregational preacher: "The unparalleled personality of Jesus Christ."

Prof. Tomeri Tanimoto (not a Christian), of the Kyoto University: "The revolutionistic spirit of Christianity, and its emphasis on human personality."

Dr. Eun Mayeda, an eminent Buddhist, and lecturer in the Tokyo Imperial University: "The practical social work of salvation and help. Buddhism is learning this."

Masanori Oshima (not a Christian), editor of an educational review: "In doctrines, Christianity is not superior to Buddhism. But Christianity is far more ethical and practical than the latter."

Rev. Seichi Terazawa, a Congregational preacher: "That we are sons of God. That all men are brothers, and equals."

The Japanese Christian sums it up thus: The following points of Christianity are looked upon as superior: The transcendent and yet immanent idea of God; the value and dignity of human beings; the highly ethical and social nature of Christianity (morally, especially the purification of motives); the Christ-centric idea.

## Magazine Articles of Value to Ministers

### MAGAZINE Articles of Value to Ministers.

**The Survey.** March 2. 25 cents.

The Right to Be Well-Born, A Symposium, Conservation of Mankind, Gov. John A. Dix.

**Record of Christian Work.** March. 10 cents.

First Church, North America, Arthur Peirce Vaughn. Mechanical Achievements of Missionary Pioneers, John T. Faris.

**The Missionary Review of the World.** March. 25 cents.

The Church and the Immigrants, Leroy Hodges. Religion in China—Many Gods; No God! Rev. Frank Rawlinson. Persia's Plight and Plea, Rev. H. C. Schuler. A Raja Who Sacrificed a Throne for Christ, Saint Nihil Singh. The Heathen Invasion of America, Mabel Potter Daggett.

**The American Magazine.** March. 15 cents.

The Business of Being a Woman, Ida M. Tarbell.

**The Atlantic Monthly.** March. 35 cents.

To a Citizen of the Old School, Samuel McChord Crothers. The Significance of the Persian Question, Roland G. Usher. The Third Dimension in Land-Tenure, Wm. D. Parkinson. The Persistence of Religion, George Hodges.

**The Century.** March. 35 cents.

The Middle West—The Re-assertion of Democracy, Edward A. Ross. The Injury of Tobacco, Charles B. Towns.

**The Chautauquan.** March. 25 cents.

Journalism and Humor, Benj. A. Heydrick.

**The Cosmopolitan.** April. 15 cents.

The New Conquest of the Heavens, Garrett P. Serviss. Admiral Schley's Own Story, Winfield Scott Schley.

**Current Literature.** March. 25 cents.

Making War Upon the Middleman. Organized Vice as a Vested Interest.

**The Forum.** March. 25 cents.

Pathology of Women's Work, Anna Garlin Spencer. The Stubborn Farmer, Peter MacArthur.

**The Independent.** March 7. 10 cents.

The Industrial Revolt at Lawrence, John Martin. King Cotton, L. J. Abbott.

**Harper's Magazine.** March. 35 cents.

The Seventh Sense in Man and Animals, Edward A. Ayres.

**The North American Review.** March. 35 cents.

Economy and Efficiency in the Government, Charles B. Brewer.

**McClure's Magazine.** March. 15 cents.

The Passing of a Great Railroad Dynasty, Burton J. Hendrick. The Thing Above the Law, George Kibbe Turner. A New Conscience and an Ancient Evil, Jane Addams.

**The World's Work.** March. 25 cents.

Cleaning Up a State, Henry Oyen. "Safe First" Underground, Arthur W. Page. Stupendous Yearly Waste, Frank Koester.

**The World To-Day.** March. 25 cents.

Home Rule—A Symposium. Paying for What We Do Not Get, Henry Smith Williams. Edison's Substitute for Schoolbooks, Allen L. Benson. The Mysterious Octopus—the Lumina Trust, Charles Edward Russell.

### TRAINING BOYS AND GIRLS.

The following home-training bulletins have been issued:

No. 1. The Cigarette Smoking Boy.

No. 2. Teaching the Boy to Save.

No. 3. Training the Girl to Help in the Home.

No. 4. Assisting the Boy in the Choice of Vocation.

No. 5. A Better Crop of Boys and Girls.

No. 6. Training the Boy to Work.

No. 7. Teaching the Girl to Save.

No. 8. Instructing the Young in Regard Sex.

Free (2c postage each for samples 1c each quantities for free distribution). Address P. Wm. A. McKeever, Manhattan, Kans.



# The Men and Religious Forward Movement and Bible Study

The following statement prepared by the Chicago Bible Study Committee is useful as suggesting methods of promoting the study of the Bible in a community:

"The function of the Bible Study Committee of the Men and Religion Forward Movement is to promote the extension and development of Bible study among men and boys through the existing church agencies. The committee does not intend to organize or conduct classes; it exists to aid pastors and other workers, to suggest methods for greater Bible study and to stimulate religious forces of increased activity in the promotion of Bible study. The clear mission of the committee is to aid and encourage churches and pastors, to serve and not to supplant, to stimulate existing agencies rather than to multiply new ones.

"The Bible Study Committee plans to forward its work by the following means:

1. Secure investigation as to the present enrollment in Bible classes for males and as to the courses in use in the same.

2. Prepare lists of available leaders of Bible classes for males and have such list on file at the central office. Do the same for leaders for teacher-training classes for men and boys.

3. Prepare and distribute Bibliography on Bible study, including the titles of books on methods and text-books, lists of helps, suitable lantern slides.

4. Furnish information and urge plans for individual Bible study.

5. Suggest plans for popular lectures on the Bible or for series of Bible studies at various points in the city. Such lectures to be practical, expository and inspirational.

6. Suggest a practical brief course in teacher-training for teachers of Bible classes for males; such a course to be used before the eight-day campaign in April.

7. Urge upon the churches the necessity of and suggest plans for the development and extension of teacher-training among men, especially for the teachers of men's classes and boys' classes, such teacher-training classes to be separate from the mixed or general training classes.

8. Promote popular interest in Biblical history and geography and the story of the Bible by means of the stereopticon and the moving picture, suggesting views and courses both for churches and for public biograph theaters.

9. Promote in the churches classes for training men in the work of the local church, in order to conserve the values of the campaign.

10. Seek to secure the adoption, in each church, of the following aim or

## Standard For The Local Church.

- a. A Men's Bible Class in every church.

- b. An adequate number of organized men's and boys' Bible classes.

- c. Every man in the church engaged in Bible study.

- d. Male teachers for all classes of boys in their teens.

- e. A teacher-training class especially for male teachers.

- f. A class training men for the work of the local church.

- g. An officer or a committee in each church responsible for promoting Bible study.

- h. Plans to extend Bible study to organized groups in homes, shops, stores, factories, etc., and to provide teachers for these groups.

(Note that the work of the Bible Study Committee will be closely co-ordinated to that of the Boys' Work Committee.)

11. Promote "group" or community activity for Bible study in only such parts of the city as where the individual churches believe they are not strong enough to carry forward the recommended activities alone. The committee believes that the work of the larger value will be accomplished by the local church; group classes and organizations for Bible study are recommended only in special cases.

The following is the suggested

## Standard For Community Organization:

- a. Secure a class in every church in the community.

- b. Every man and boy engaged in Bible study.
- c. An organized teacher-training class for males either in every church or easily accessible to every church.

- d. Conduct classes training laymen for church service.

- e. Conduct group conferences or institutes on Bible study at central points and on a plan designed to bring this subject to every person.

- f. Provide popular courses of Bible study, running through a series of weeks and planned to quicken interest preliminary to enrollment in local church classes for men and boys.—Religious Education.

\* \* \*

## MEN AND RELIGION.

James Schermerhorn, of Detroit, Michigan, editor of the Detroit Times, recently gave a ringing address on the "Men and Religion Movement," in which he said:

"The Men and Religion Forward Movement is not a movement outside of the church. It is just the establishment of a 'lost and found' department inside of the church. The church wants to find the 3,000,000 men and boys who are outside; it wants to energize those who are inside.

"You might say this is the recall applied to the brothers who have forsaken the church for business, politics or pleasure, leaving the women to keep the lights burning on the altar; putting the piety of the family in their wives' names.

"We might get along with this arrangement if the men of the country were making a good job of government and a square deal of business. But they are not. So the women are going into politics and recalling the men to the churches.

"This is not an authorized statement of the object of the campaign; but it is the way I interpret it.

"Many Christian soldiers rally around the flag at Thanksgiving suppers or brotherhood banquets only. Where are they the rest of the time? In business, politics, in fraternal and club life, in automobiles, which are not the official vehicles of the Men and Religion Forward Movement.

"Another reason for so many children being made orphans in the brief space between the church and Sunday School is the Sunday paper. It keeps father away from the Bible class Sunday noon, and then one of the children has to stay away from the public school Monday morning to gather it up.

"One purpose of the Men and Religion Forward Movement is to make men ashamed that they have neglected so long the inspiration of the Scriptures. How foolish they will feel when the splendid emphasis that this campaign is placing upon the Bible study and boys' work has brought them back with the teachable, eager minds into the Sunday School, to find that they have been paying engineers of efficiency and experts in psychology and salesmanship, big fees for giving lessons to their employees when the imperishable practical truths that underlie success are lying right at hand in the Prophets, the Psalms and the Proverbs!

"Lincoln and religion—and the shackles are struck from the wrists of millions of slaves!

"John B. Gough and religion—and the national curse of strong drink is assailed by a freeman who was not afraid.

"Roosevelt and religion—and the business world is awakened to the righteous demands of the square deal!

"Wilson and religion—and the shame of corporate corruption in New Jersey is erased!

"Taft and religion—and the war-cursed empires are invited to join with us in a perpetual bond of peace!

"The Men and Religion Movement is not a splurge, a surface excitement or a parade. It is a united, organized, efficiently conducted campaign of world conquest for practical Christianity. It embraces five specialized forms of church activity—boys' work, Bible study, social service, evangelism, missions."

## SUMMER CHURCH ATTENDANCE.

Dean Capers, last spring, sent the following letter to his parishioners:

Can you conceive of a city without a church? Suppose you try! As you focus your thought upon such a conception, do you not find the process of reasoning to be very much as if you were trying to conceive of erecting a pyramid without a base?

Think long upon this proposition and you will discover that which gives permanence to civic life in the church.

You may put this statement to the test by asking yourself the question if you would be willing to make your home in a city without the church. If you admit that you would not be willing to live apart from the influences of the church, then I ask, what should be your obligation towards the support of the church?

Am I stating the case too strongly when I suggest that by putting "first things first" that your first and highest duty is to give the church your personal and generous support?

I do not believe that you can avoid this conclusion, but, of course, I am going to leave the question to your honest judgment.

You know by your own experience that just as soon as members of a society or a club begin to "quit attending the meetings," that that moment the society or club begins to die. This is just as true of the church. Attendance upon the services of the church is essential to the church's life.

Admitting the validity of this argument and accepting its conclusion, namely, that church attendance is of first importance, why should any one believe this conclusion to be less true in summer than at any other time of the year? Would it not be just as absurd to argue that a man should love his wife and children less in hot weather than in cold? Has the weather anything at all to do with the principle involved? "Why, no! Who could be so foolish as to think such a thing?" you answer. Well, I reply, I do not know whether I can get any one to admit by word of mouth that he has given himself up to the absurdity of believing that he should do his duty less faithfully in hot weather than in pleasant, but if you will go to the Cathedral of the Good Shepherd on Sunday morning or Sunday night, you may miss many of your friends who show their faith in this absurd belief by their absence.

The Lord is in his holy temple summer and winter alike for your worship and love; your absence, generally speaking, is an indication of your indifference to this solemn truth and all that it means to the world.

What does your presence in the church mean to God and man if you are only there because the weather is just right and you have nothing else to do?

Will you think about the claim that the church has upon your personal service and make a new start? The church needs your loyalty just now because there are those who are neglectful and thoughtless.—Contributed by W. P. Baird.

\* \* \*

## THE PREACHING METHOD THAT WINS.

Two young preachers were talking after the address of Dr. Jowett at Atlantic City. They seemed to be greatly impressed and yet deeply perplexed.

"How do you account for the way that vast audience held on to every word he uttered? Why, it was nothing but Bible reading or an exposition of Scripture, was it? If that is the way to drive home truth and clinch it then we have been taught the wrong method, that's all."

But come to think of it, that was Dr. John Hall's style. It was Spurgeon's style. It was Beecher's method. It was Joseph Parker's way, and indeed practically of all the great preachers. Even the preachers in New York that have maintained themselves, built up the church and helped the people have been of the same stripe. Dr. David James Burrell of New York, has followed that method for twenty years and has kept his church filled and fed while scores of others easily mentioned have preached their churches empty, the people away and themselves dry.—Observer.

## WHAT HE STOOD FOR.

A young preacher had assumed charge of a dead church in a community where evil was rampant. He was pegging away making friendly calls on the people and showing that he was a wholesome human being to start with. One day he passed the farm of a man who had precious little use for the church. In desperation the farmer called out, "Parson, we are short of four or five hands, and it is a case of 'havo' to' with this threshing today. Can't you come in and lend us a hand?" "Parson" responded heartily and before night had, single-handed, fed several hundred bushels of grain through the separator. He was unable to make a gesture for a week, but his sermon lost no power from the default, and that community was soundly converted to what the young fellow stood for. Any community will stand by a man who stands by it.—Presbyterian Advance.

\* \* \*

The British Weekly suggests a league to be formed of children whose object shall be regular attendance on public worship. No doubt companies of boys and girls pledged to be present each Sunday at church, and to bring others with them, might easily enlist the willing service of a great army of youth. If it should become a popular movement, it would change in time the form and spirit of church worship. It might clothe the church with new garments of reverence and joy.

## A TRIBUTE.

What a grand sphere is the Sunday School for an ardent soul! There is nothing dramatic about it, but of all service it is the most real, essential and fruitful. Gabriel might well covet the task. If the church could, once awake to this result would astonish it and the world. This would mean the most real of revivals. No spasmodic revival could compare with it. It is work that begins at the right end; it is positive, constructive, abiding, fruitful beyond compare. O! that there might be a resurrection, not in the churchyard, but in the church itself, and that a wealth of dormant talent and influence might be consecrated to active service in the Sunday School! In a few years it would change the face of the land.—W. L. Watkinson.

\* \* \*

## "THROUGH FIRE AND WATER."

More than four thousand books bought from the famous Walford library in London, a few years ago, by the Equitable Life Assurance Society, at a cost of \$100,000, were taken out of the ruins of the Equitable building, two weeks after the fire, in solid blocks of ice. They were passed over to the Pfister Bookbinding Company which has a contract to restore them. The work practically calls for the laundering of every leaf in every book.

When they were taken out of the ruins, Mr. Pfister said he could have carried them away with ice tongs better than any other way. The books were frozen in blocks of ice. To restore them, they will first have to be thawed out in a heated room. Then they will be taken apart about twenty-five leaves at a time, and washed in running water. The next process will be to rinse and press the water out of them. Then they will be hung on a line to dry. After drying thoroughly they will again be dipped in water and pressed out. They will be bound again in new leather, and will appear as new books. All the work is being done by hand. Many of the books, which were partly burned in the fire, cannot be restored. It will require more than two months to complete the work.—Publisher's Weekly.

Is there some place where frozen church members may be thawed out, laundered and rebounded?

\* \* \*

Whatever may be your vocation, you have no ground to hope for success unless you conform to God's laws.

The Bible from which John Wesley used to read his text to crowds and mobs is still in existence. Upon the fly-leaf in Mr. Wesley's own writing are the suggestive words, "Li Today."



## Collection Facts

### TO JAR THE TIGHTWADS.

#### Not Too Much.

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked "Why?" He said:

"One dollar for me to give to Jesus, and one dollar for my wife to give."

The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by, whispered:

"It might be too much for a white man to give but not too much for an Indian who has this year heard for the first time of the love of Jesus."—The Christian.

The elder of the colored Methodist church, down south, met his employer one day.

"Deacon Jim," said his employer, "I'm told that your church is having a good deal of trouble in forcing some of the worshipers to pay their share of your salary."

"Dass so, Marster," said Deacon Jim, sadly. "Das so, Only I wouldn't call dem trash 'worshipers'."

"What do you call 'em, Deacon Jim?" asked his employer.

"Nem mine what I call 'em, Marster," said Deacon Jim. "Nem mine what I call dem folks. I call 'em what I call 'em. An' when I calls one of dem, dis bery mornin', what I calls 'em, he up'n knock me in the head wiv a rock."

A novel plan has been devised in a Presbyterian church in Milwaukee; the adoption of a self-imposed income tax for church purposes. The agreement among members of the congregation is that all those having an income of \$1,000 or less will pay two per cent to the church. Those who have larger salaries pay a larger percentage. On an income of \$3,000 and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.—Record of Chr. Work.

### WHERE THE MONEY GOES—A SERMON IN FIGURES.

By Rev. C. L. Kloss.

The sapient observation of James J. Hill is eminently true "that it is not the high cost of living, so much as the cost of high living that is of concern."

Some luxuries have become necessities, but no one can deny that the pace of expenditure is abnormal, resulting in wicked waste, extravagance and the barbaric litter of our houses.

We spent last year in this good country of ours:

One and a half billion dollars for liquor.

Eight hundred millions for tobacco.

Four hundred and fifty millions for theaters.

Eight million people attend daily our moving picture shows.

A hundred and ten millions for church support at home.

Twenty-five millions for corsets.

Twenty-two millions for kid gloves; the same for ostrich feathers and dead birds.

Twenty millions for chewing gum.

Eleven and a half millions to send the gospel to foreign peoples.

Sedalia has sixteen churches, one to 1,100 people. Twenty-eight saloons, one to every 600 people, or one to every 120 families. The cost of these saloons to this city each year is approximately \$281,036. The churches of the city cost about \$56,000 annually. We have five times more faith in the saloons than we have in the churches.

Let us stop talking about sacrifice and the cost of religion and the churches. We have plenty of money for what we want. We are not entitled to be called a Christian nation until we reverse these figures. We are a Pagan and animal folk, until we spend more on our moral and mental culture than we do on our stomachs. Chicago spends, yearly, seventy millions of dollars in her more than 7,000 saloons, and the revenue last year from the social evil in that one city was fifteen millions of dollars. In view of such facts, can Christian people indulge in more rocking chair religion—"A little more sleep, a little more slumber, a little more folding of the hands to sleep!"

## Anti-Saloon

### WORDS WHICH BURN.

"Tonight it (liquor traffic) enters a humble home to strike the roses from a woman's cheek, and tomorrow it challenges this republic in the halls of Congress.

"Today it strikes a crust from the lips of a starving child, and tomorrow it levies tribute from the government itself.

"There is no cottage humble enough to escape it, no palace strong enough to shut it out.

"It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshrined to judgment than have wasted life since God sent plagues to Egypt, and all the wars since Joshua stood before Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

"It comes to mislead human souls and to crush human hearts under its crumbling wheels. It comes to bring gray haired mothers down in shame and sorrow to their graves.

"It comes to change the wife's love into despair and her pride into shame.

"It comes to still the laughter on the lips of little children.

"It comes to stifle all the music of the home and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your home, and it knows it must purchase its prosperity by the swiftness and certainty with which it wrecks this world."—Henry W. Grady.

### A YEAR WITHOUT THE SALOON IN EVERETT, WASH.

By B. L. Lanning, D. D.

On Jan. 1, 1911, the forty-two saloons in Everett were closed. Even well-meaning people predicted failure. "It is all very well for the East; this is the West; this is a seaport, and it is different." After an experience of more than a year, we believe the church in general, as well as many who have privately inquired, will be interested in our history. In the West as in the East a large element looks lightly on law. It required effort to vote the city dry; greater effort to make it dry. Our mayor and council winked at the law-breaker, and our city attorney worked alone. The same organization, led by an elder in our First church, that managed the campaign employed detectives and secured evidence that, with the assistance of a lawyer from our First church brought conviction in most every case and largely removed the "blind pigs." Known drinkers may secure liquor in some of our drug stores, but there is no open temptation. The law is enforced. What are the results?

The saloons paid into the city treasury \$42,000 annually. This, less the 10 per cent going to the state, gave us an income of \$37,800. The tax rate was as high as the charter would allow, and it looked like entrenchment. In a week the people subscribed \$44,000 to make up the deficit—and paid it.

Merchants were largely opposed to the "dry" policy lest people visiting nearby towns might patronize the shops as well as the saloons. Now the majority of them favor the "dry" policy and will vote that way. The business of the whole country has been quiet, and it has affected the Puget Sound country. The enormous pay roll of Everett has been lessened by the closing of a number of the large saw mills and many shingle mills. Yet traveling men are continually saying, "Everett is the best city in the state." Collections have been easier. Many names have been removed from the "black list" of the Business Men's Association because checks were not cashed in the saloons. The nearest saloon town—9 miles away and connected by streetcar—suffered from a fire in the business district which necessitated much building, and yet merchants report less than half the volume of business of 1910.

# 66<sup>2</sup>/<sub>3</sub>% Saved on Your Book Purchases 66<sup>2</sup>/<sub>3</sub>%

## You can get THREE BOOKS for the price of ONE

We announce 50 NEW and IMPORTANT ADDITIONS to our POPULAR 50c LIBRARY OF STANDARD BOOKS. ORDER NOW—BOOKS WILL BE READY APRIL 1st. ALL IN GOOD CLOTH BINDINGS, CLEAR PRINT, GOOD PAPER. SATISFACTION GUARANTEED. ANY BOOK IN LOT No. 1, 50c. POSTAGE 10 CENTS EXTRA PER VOLUME

Title	Lot No. 1	Author.
Twice Born Men: A Clinic in Regeneration.....		Begbie
The Cross in Christian Experience.....		W. M. Clow
Topical Outlines of Bible Themes.....		Bowes
The Personal Touch.....		Chapman
Through the Eternal Spirit.....		Cummings
Echoes from Edinburgh, 1910.....		Gairdner
The Ministry of the Spirit.....		Gordon
Many Infallible Proofs: The Evidences of Christianity.....		Pierson
The Open Secret, or The Bible Explaining Itself.....		Smith
The Origin and Permanent Value of the Old Testament.....		Charles Foster Kent
The Bible: Its Origin and Nature.....		Marcus Dods
The Social Message of the Modern Pulpit.....		Charles Reynolds Brown
The Gospel and the Church.....		Alfred Loisy
The Apostolic Age in the Light of Modern Criticism.....		
Sermons to Young Men.....		James H. Ropes
Passing Protestantism and Coming Catholicism.....		Henry van Dyke
A Model Superintendent.....		Newman Smyth
Sixty Years with the Bible: A Record of Experience.....		H. Clay Trumbull
Outlines of the Life of Christ.....		William Newton Clarke
The Spirit of Youth and the City Streets.....		William Sunday
The United States as a World Power.....		Jane Addams
Socialists at Work.....		Archibald Cary Coolidge
Socialism in Theory and Practice.....		Robert Hunter
Rational Living.....		Morris Hillquit
The Ethics of Jesus.....		Henry Churchill King
The Gospel and the Modern Man.....		Henry Churchill King
		Shailer Mathews

Title	Lot No. 1	Author
The Miracles of Our Saviour.....		William M. Taylor
The Parables of Our Saviour.....		William M. Taylor
Contrary Winds and Other Sermons.....		William M. Taylor
A Young Man's Religion.....		George Jackson
The Law of the Ten Words.....		J. Oswald Dykes
Men in the Making.....		Ambrose Shepherd
The Evolution of Christian Thought.....		Lyman Abbott
The Continuity of Christian Thought.....		Alexander V. G. Allen
Jesus the Carpenter of Nazareth.....		Robert Bird
Christian Nurture.....		Horace Bushnell
Sermons for the New Life.....		Horace Bushnell
The Spirit in Man.....		Horace Bushnell
God in Christ.....		Horace Bushnell
Work and Play.....		Horace Bushnell
Moral Uses of Dark Things.....		Horace Bushnell
Building Eras in Religion.....		Horace Bushnell
Sermons on Living Subjects.....		Horace Bushnell
The Death of Christ.....		James Denney
The Temple.....		Alfred Edersheim
Jewish Social Life.....		Alfred Edersheim
Positive Teaching and the Modern Mind.....		P. T. Forsyth
The Epic of the Inner Life.....		E. S. Genuing
Through Man to God.....		George H. Gordon
The Lily Among Thorns.....		William E. Griffis
The Gospel of the Divine Sacrifice.....		Charles Cuthbert Hall
Does God Send Trouble?.....		Charles Cuthbert Hall
The Silver Cup.....		Charles Cuthbert Hall
The Influence of Christ in Modern Life.....		Newell Dwight Hillis
From Epicurus to Christ.....		William DeWitt Hyde



Silver Chains.....Dinsdale T. Young  
 God's Full Orbed Gospel.....Archibald G. Brown  
 The Dynamic of the Cross.....John Thomas  
 The Wonderful River.....John A. Hamilton  
 A Mountain Path.....John A. Hamilton  
 Fifty-two Addresses to Young Folk.....James Learmonth  
 The Faith of the Evolutionist.....Theobald A. Palm  
 The Redeemed Family of God.....J. H. Jowett  
 Christian Faith in an Age of Science.....William North Rice  
 Nine Lectures on Preaching.....R. W. Dale  
 The Limitations of Life, and Other Sermons.. William M. Taylor

## LOT No. 2—OUR GREAT DOLLAR LIBRARY

BOOKS YOU FORMERLY HAD TO BUY AT \$2.00, \$2.50 AND \$3.00—MADE FROM SAME PLATES AS THE MORE EXPENSIVE EDITIONS. SATISFACTION ABSOLUTELY GUARANTEED OR MONEY REFUNDED.

Title	Postage 15c each	Author
Philosophy of the Christian Religion.....		A. M. Fairbairn
Gesta Christi.....		C. L. Brace
Parabolic Teaching of Christ.....		A. B. Bruce
Miraculous Element in the Gospels.....		A. B. Bruce
Training of the Twelve.....		A. B. Bruce
Humiliation of Christ.....		A. B. Bruce
Life of Henry Drummond.....		George Adam Smith
History of Preaching.....		John Ker
Life of Christ in Art.....		Farrar
Apocryphal and Legendary Life of Christ.....		Donehoo
Pulpit Prayers .....		MacLaren
<b>Postpaid.</b>		
Place of Christ in Modern Theology.....		Fairbairn
Evidence of Christian Experience.....		Stearns
St. Paul's Conception of Christianity.....		Bruce
Theory of Preaching.....		Phelps
Problem of the Old Testament.....		Orr
The Life of Martin Luther.....		Kostlin
The Beginnings of Christianity.....		Fisher

Title	Postage 10c each	Author
Studies of the Portrait of Christ .....		George Matheson
Studies of the Portrait of Christ, 2d series.....		George Matheson
Representative Men of the Bible .....		George Matheson
Representative Men of the Bible, 2d series.....		George Matheson
Representative Men of the New Testament.....		George Matheson
Representative Women of the Bible.....		George Matheson
Rests by the River.....		George Matheson
Message of Hope.....		George Matheson
Moments on the Mount.....		George Matheson
Leaves for Quiet Hours.....		George Matheson
Voices of the Spirit.....		George Matheson
Thoughts for Life's Journey.....		George Matheson
<b>Postpaid</b>		
Life and Letters of Frasmus .....		Froude
Unity of the Book of Genesis.....		Green
The Pauline Theology.....		Stevens
Bernard of Clairvaux.....		Storrs
Friendship the Master Passion.....		Trumbull
Conflict of Christianity with Heathenism.....		Uhlhorn
In Scripture Lands.....		Wilson

Order from **The Presbyterian Board of Publication**  
**CHICAGO DEPOSITORY: 509 South Wabash Avenue, Chicago, Illinois**  
 OR NEAREST DEPOSITORY: PHILADELPHIA NEW YORK ST. LOUIS SAN FRANCISCO NASHVILLE

## THE DEATH OF A HERO.

This week I met a military hero of great renown. In a siege he and his men lived on mule soup and locusts. But he regards his peace accomplishments far greater.

And when I read of the death of Rev. Donald Gordon, who had suffered great privation that the frontier cabins might have the comfort and peace of the gospel, I thought that in the great review that these men without any outward insignia would be placed in the position of greatest honor. Among his sons were two physicians and a minister, the Rev. C. W. Gordon (Ralph Connor, author of "Black Rock," etc).

We quote the following from the Winnipeg Free Press:

"Ninety years ago Rev. Donald Gordon was born in Blair Athole, in the Perthshire Highlands of Scotland. His father was factor of the Lude estate, and was a man of extraordinary physical and mental power; and his mother was of the Stuart's, a branch of the unfortunate line of the Bonnie Prince Charlie, and far removed though he was from that fatal line, both in religion and in politics, Mr. Gordon throughout his life retained for the Jacobite prince and his cause a sentimental but fervid loyalty.

"Poor though the family was, five of the sons were sent to college, three entering the medical profession and two becoming ministers. In the middle of Mr. Gordon's university course occurred that religious upheaval that rent the Church of Scotland in two—the Disruption of 1843.

"Mr. Gordon, who was a convert and ardent follower of the famous Dr. Wm. C. Burns, afterward missionary to China, chose the side of the Free Church, surrendering his bursary in so doing, and finished his course in the New College, Edinburgh. Upon graduation, he responded to a call for volunteers, and was sent out to the wild backwoods of Canada, then distant from the homeland, a perilous voyage of two or three months. He was a young man of great physical strength, of extraordinary imaginative power, and of intense spiritual enthusiasm. The new land appealed to him. He went out to the district of Megantic in the eastern townships of Quebec, to the Highland Crofter settlement of Limwick in 1848.

"Soon after Mr. Gordon's arrival in Canada he met Miss Mary Robertson, daughter of Rev. John Robertson, of Sherbrooke, P. Q. In a short time they were married, and for the next four years they labored in that remote and primitive colony. To this day the impress of their lives is to be seen in the children and children's children of these loyal-hearted Highland folk.

### Called to Glengarry.

"To Glengarry, then, Mr. Gordon was called to minister to another Highland colony settled between the St. Lawrence and the Ottawa, that strip of territory known as the Indian Lands. For twenty years he and his wife lived and worked there, far removed from the world, threading on horseback the blazed trails through the forests, preaching, teaching, living the evangel.

"After ten years there swept over that section of country the great revival of '64. From Mr. Gordon's congregation, as a result of that revival, seven young men went forth to preach the gospel, and today seven congregations represent his then mission field.

"His character is portrayed in one of the novels of his distinguished son, Rev. Dr. Charles W. Gordon (Ralph Connor), of this city. The minister in the 'Man From Glengarry' is Rev. Donald Gordon. The reproduction is not exact in detail, but the correspondence is practically complete. In the volume 'Glengarry School Days,' Mr. Gordon also naturally appears as the minister."

I find your World Evangel very helpful in the preparation of the lesson, especially "The Lesson Interpreted" section.

Have taught the Young Man's Bible class for three years, and find your magazine a great help in explaining the lesson. I also derive much pleasure and profit from the news from the S. S. world. Rev. Wm. L. Eiler, 605 Leopold St., Huntington, Ind.

\$1 will pay for The Evangel for you and your Sunday School superintendent. F. M. Barton, Publisher, Cleveland, O.

## Book Notes.

**True Evangelism**, by Lewis Sperry Chafer. Wise and timely words concerning modern evangelism. Price 50 cents net. Gospel Publishing House, 54 West 22nd St., New York City.

**The Story of the Bible**, by Charles Foster. The Bible history made a continuous story in simple, modern language. Freely illustrated. Price \$1.50. Charles Foster Publishing Co. 716 Sansom St., Philadelphia, Pa.

**The Sunday School of Today**, by Wm. Walter Smith.

A valuable manual for officers of the modern Sunday School. Price \$1.25 net. Fleming H. Revell Co.

**How to Excel**, by Dwight Edwards Marvin. A manual for Sunday School teachers. Frederick H. Hitchcock, New York City.

**Moral Leadership and the Ministry**, by Edward E. Keedy.

Horace North Company, Boston, Mass.

**Herself. Talks with Women Concerning Themselves**, by E. B. Lowry M. D.

Price \$1.00 net; postage 10 cents. Forbes & Co., 443 S. Dearborn St., Chicago, Ill.

**Human Confessions**, by Frank Crane.

A book of brief, bright paragraphs. Price \$1.00. Forbes & Co., 443 S. Dearborn St., Chicago, Ill.

**Business and Kingdom Come**, by Frank Crane.

Paragraphs concerning the National Cash Register Co., Dayton, O. Price 75 cents. Forbes & Co., 443 S. Dearborn St., Chicago, Ill.

**The Efficient Church** is the title of a new Reading Course for ministers, conducted by Shaile Mathews. It consists of a number of books on modern church problems and the Biblical World. Full information obtained by addressing The American Institute of Sacred Literature, University of Chicago, Chicago, Ill.

**Paul in Every-Day Life**, by John Douglas Adams.

D. D. A short extract from Paul's writings, with brief comment for every-day Bible reading for forty-four weeks. Price 50 cents. Association Press, 124 East 28th St., New York City.

**What Constitutes Spiritual Living?** by John Goddard. New-Church Board of Publication, 3 West 29th St., New York City.

**North Georgia Conference S. S. Year-Book 1912.**

Published under authority of the S. S. Board, N. Ga. Conf. M. E. Church, South. By Rev. H. B. Mays, Secy., Buford, Ga.

**On the Preparation and Delivery of Sermons** by John A. Broadus, D. D., LL. D.

Twenty-ninth edition edited by Edwin Charles Dargan, D. D. George H. Doran Co., 35 W. 32d St., New York City.

**One Thousand Homeless Men**, by Alice Wilford Solenberger.

Price, postpaid, \$1.25. Charities Publication Committee, 105 E. 22d St., New York City.

**The Redemption of the Prayer Meeting**, by J. George Haller, Ph. D. Jennings & Graham Cincinnati.

**Reason and Reasons**, by Prof. James Moffatt.

D. D. A volume of sermons that are models for style, simplicity, directness and reverence.

Price \$1.50. George H. Doran Co., 35 West 32d St., New York City.

**The Winds of God** by Rev. John A. Hutton.

Five lectures on the intercourse with faith during the nineteenth century. Price 75 cents. George H. Doran Co., 35 West 32d St., New York City.

**Dr. McLaren of Manchester**, by E. T. McLaren.

A sketch of the real McLaren, the greatest expository preacher of modern times. Price \$1.50. George H. Doran Co., 35 West 32d St., New York City.

**The Higher Criticism**, by Canon S. R. Driver.

Price 50 cents. George H. Doran Co., 35 West 32d St., New York City.

Editor: Dear Sir—"Millennial Dawnism, or the Blasphemous Religion Which Teaches the Annihilation of Jesus Christ," by I. M. Halde man, D. D., pastor of the First Baptist church New York, may be secured for free distribution from Charles C. Cook, 150 Nassau St., New York N. Y.



# ILLUSTRATIVE DEPARTMENT

## Present-Day Parables

REV. LOUIS ALBERT BANKS

### Looking at the Copy. (433)

One day a newspaper man sought refuge from the sun in the cool vastness of St. Paul's Cathedral, and presently came upon a little group of people gathered in front of Holman Hunt's "Light of the World." But not one of that crowd, he says, was looking at the picture; all eyes were fixed upon a woman painting a copy of it. The writer tarried a minute or two. Other folk strolled up, paused to look at the artist, never at the picture, and passed on. "Such is the feeling of the British public and the American tourist for art," thought he, and with a cynical smile walked away.

Then he remembered that he, too, gazing at the crowd, had forgotten to look at the picture.

There is a little lesson here. Plenty of people are criticizing Christianity, attacking those who profess to live it. But they forget to look at the Christ.

### The Power of Life. (434)

A singular instance of the power of life, even in its lower forms, has been reported in the papers. In the district of St. Jude's, Bristol, England, an asphalt path under an avenue of trees began to bulge upwards. It appeared as if the roots of the trees were forcing their way through; but when, after a little while, the asphalt cracked, there was discovered only a nest of mushrooms. With lifting force as irresistible as a hydraulic jack, they had first raised, and then broken, the solid pavement. About two pounds of mushrooms are said to have been gathered at the spot. With what ease a human hand could have crushed them; yet, in the steady pressure of their growth, they laughed to scorn the strength of man's inventions. Truly, the weak things of the world confound the mighty; and faith, though it be as tiny as a grain of mustard seed—if only it be a growing thing—will remove mountains.

### "The King's on Board." (435)

Last year King George of England made a visit to his fleet. The brilliant sunshine revealed the royal yacht on its way to Torbay, and thousands of loyal subjects hurried to the shore of seaside towns to catch a glimpse of the vessel. "Why is all this excitement about a mere yacht?" some one asked. "Because, sir, the King's on board, God bless him." The remark suggested the enormous difference the presence of the King of kings makes in a human life. The most ordinary man, woman or child is like a little boat on the ocean of life. But when "the King's on board," what a mighty power comes into the life! "With Christ in the vessel, we smile at the storm," says the familiar hymn. Jesus is ready to control our lives, and he makes a commonplace life to be remarkable by transfiguring it with his grace.

### The Days Grow Brighter. (436)

Bishop William F. McDowell, speaking at Winona, Indiana, last summer, said:

"We have done more talking than doing. We talk beautifully to each other, but not always about each other. We all believe heartily in federation and unity, but with mental reservations. We are far advanced from the days when John Wesley and Augustus Toplady, who, though they wrote immortal hymns, called each other chimney-sweepers and other similar terms; but we must get a more real union than we now have, or we will never conquer the world. Foreign missionaries are more united than we are in America."

### A "Christian" Shovel. (437)

A man in Philadelphia went into a hardware shop to buy a shovel. One was brought to him, and, setting his foot on the neck of it to try its strength, he asked: "Is this a first-class shovel?" "My friend," said the shopkeeper, "I think you can know very little about shovels. You will notice that shovel is made by George Griffith. He is a Christian man, sir, and makes a 'Christian' shovel, and anything you see marked with his name you may know to be first-class, just what it claims to be." There is constant opportunity to put Christianity into a good many things besides shovels.

### A Young Hero. (438)

A story of heroism that evokes admiration is reported from the North Sea. Forty miles east of Lowestoft, the trawler Gertrude was in danger of destruction; her sails had been blown to ribbons, everything movable had been swept from her decks, and five of her crew drowned; only one of the sailors and the boy cook still remained on board. The Rams-gate trawler, Alfred, tried time after time to get near the distressed ship, and time after time the line which was thrown was either too short, or the wearied survivors on the ship failed to grasp it. During the night the two vessels kept in touch by means of flares, and in the morning, Alfred Freeman, an apprentice, aged eighteen, volunteered to go in a small boat to the rescue. Alone, in a mountainous sea, he sculled his craft to the Gertrude's side, and was helped on board as a great wave stove in the boat against the smack's side. He was able to catch the next line that was thrown, and both the men and the boat were saved. All honor to the young hero, and let those who would save sinking souls take example from his deed.

### Knowing the Author. (439)

A young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's

name and even initials are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book."

That night the young lady sat up until two o'clock reading the book again, and this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating, because she knew and loved the author.

It is just like that when a poor sinner comes to know Jesus Christ as his dearest friend. The Bible comes to be the most interesting book in the world, because it contains his words.

#### Going Forward. (440)

Dr. Booker Washington finds great satisfaction in the progress of the negroes. He calls them "a new race"—a race with a future. Speaking at a Christian Endeavor Convention, in Atlantic City, he said: "The negro is going forward. The Indian refuses the white man's customs, his religion, his clothes, his houses; but the negro says: 'We'll take everything that we can get from you, and weave it into our life.' Negroes own nineteen million acres of land, or about 30,000 square miles. One day, in a pretty little negro settlement, he asked his guide: "What is the name of this place?" Usually ignominious names like Bug Hollow or Little Africa are appended to such places, but in this case the reply was: "This is Columbia Heights." Forty-five years ago, only three per cent of the negroes could read and write; today fifty-eight per cent can do both.

#### Spiritual Atmosphere. (441)

An eloquent minister recently said: "The presence or absence of a spiritual atmosphere is not determined by the social position of the people. I have met and felt that atmosphere in rich churches; I have sometimes

missed it in poor churches. Neither is it a question of architecture. You may have it in the holy hilarity of a Salvation Army barracks, and you may have it in the silence of an old-time Quakers' meeting. Thank God you may have it as much in the open air as in any building or any tent. External things have absolutely nothing whatever to do with it. Take that to heart, because we are no such inveterate legalists that we do not believe it.

#### Jesus and the Dumb Beast. (442)

"It happened that the Lord went forth from the city, and walked with his disciples over the mountain." So begins an apocryphal story of Jesus, which was recently told by the Rev. Henry T. Secrist. The story continues:

"And they came to a mountain, and the road which led to it was steep. There they found a man with a pack-mule. But the animal had fallen, for the burden was too heavy, and he beat it, and it bled. And Jesus came to him and said, 'Man, why dost thou beat thy animal? Seest thou not that it is too weak for its burden, and knowest thou not that it suffers pain?' But the man answered and said: 'What is that to you? I can beat it, since it is my property, and I bought it for a good sum of money. Ask those who are with thee for they know thereof.' And some of the disciples said, 'Yea, Lord, it is as he says.' But the Lord said, 'Do you not notice how it bleeds, and hear you not how it laments and cries?' And the Lord was sad and exclaimed: 'Woe to you that ye hear not how it complains to the Creator and cries for mercy, but three times woe to him of whom it complains and cries in its distress.' And he came forth and touched the animal. And it arose, and its wounds were healed. And Jesus said to the man, 'Now, go on and beat no more, that you also may find mercy.'"

That is only an apocryphal story, but in the spirit of the Master.

## Miscellaneous Illustrations

F. A. Wilson.

#### God's Way of Working. (443)

Psa. 19.

Natural law is God's way of working in the universe. Scientific experiment in the right spirit is but a reverent seeking to know and understand his ways. Celebrated men have studied the most common things of everyday life, discovering thereby laws which govern the universe.

Newton and the apple, Franklin and his kite are familiar to every school boy. Let us try a similar experiment for ourselves.

Place bits of cotton and threads of silk on an inverted glass tumbler. Hold over them a heated, dry glass tube that has just been briskly rubbed with a piece of silk and they are immediately attracted toward the tube, the threads stretching up to meet it as though made alive. By this simple process we have generated and gotten hold of electricity that mighty force which man has not yet been able to fully fathom or control.

A child kneels to pray. "Baby prattle," sneers the skeptic, yet the child has complied with the law of the spiritual kingdom, mysterious, unfathomable, and the child's simple process has created a condition in which God can work.

#### The Gift of Giving. (444)

Luke 6:38.

Jennie Lind, the Swedish nightingale, a child of poverty, adopted by the state at the age of nine years, was one of the most lovable characters that ever existed. How would her simple life appeal to modern singers. Listen to her letter written to her mother during her visit to America:

"It is, indeed, a great joy and a gift from God to be allowed to earn so much money and afterward to help one's fellowmen with it. Few suspect how little the world and its splendours have been able to turn my mind. Herbs and potatoes, a stout wooden chair and



a wooden spoon to eat milk soup with—that would make me skip like a child for joy—the song bird! I know not why I sing.”

While in this country she gave \$30,000 to charity. She gave her best and to her much was given.

### **The Power of Love. (445)**

1 Cor. 13:13, R. V.; Eph. 5:25, 28.

A young woman, who runs a power sewing machine for fifty hours a week in a factory, tells the following story of her married life:

“My husband, left an orphan, never had a chance to go to school or learn a trade. He is a teamster and makes very little money, but loves me enough to trust me with all he earns.

“We have nothing that rich people have, for we are boarding until we can furnish a little home for ourselves. My husband does not go to saloons or places of that sort and he never goes out for pleasure without me.

“Do you think it hurts me that he can’t give me fine clothes when every day he tells me I am the best thing God ever gave him? Every night he kisses my hands that have worked so hard all day. We have been married over a year and never a cross word. I did not know any one could be so happy. Do you think I mind working to help a man like that? His love makes everything worth while.”

Here is a man, ignorant of books with no business training, yet possessing the rare faculty that guides his home life in ways of happiness and peace. The same wisdom would have the same effect applied to any other woman, for after all, love to her is the greatest thing in the world.

### **Thou Shalt Not. (446)**

Ex. 20; Rom. 6:23.

The wife of a New York millionaire ran away with another man whom she thought her affinity, because her husband did not give her enough of his time. An income of \$600 per month did not bring her happiness. A week before her death by suicide she said to a friend, “You and I, living in this reckless city, young and heedless, may laugh sometimes at law and religion, thinking them good enough for old fogies. We may sneer at its penalties when they say, ‘Thou shalt not,’ but, my friend, there comes a time to all of us when we know its truth, law and religion are right. What they say we shall not do, we cannot do without suffering, and I have learned that ‘the wages of sin is death.’” So sin and sinners are constantly furnishing living testimony to the truth of God’s law.

### **Fathers of Families. (447)**

2 Sam. 10:12; Neh. 4:14.

During the battle of Waterloo the British army was reinforced by a new column of men. Napoleon, scanning them anxiously, inquired, “What veterans are these newcomers?” “Not veterans, your Excellency,” an officer replied, “but old, raw men, the City of London militia, tradesmen and shopkeepers.” “So much

the worse,” said Napoleon. “They are the fathers of families and will fight to get home again.”

When the fathers of families line up against the forces of evil that threaten society, victory will prevail and the enemy will be put to rout.

### **A Strong and Weak Army. (449)**

In a recent report sent the War Department at Washington, Major Shelton said: “Individually our army is efficient, collectively it is worth nothing. We have no organization at all.”

He thinks the “unmilitary distribution of posts” is responsible for this weakness in the service as a whole.

Is not that a picture of our church work—strong and efficient individually as denominations, but weak collectively in conquering the world for Christ. Due, too, probably to the same cause—the unequal distribution of our missionary forces—a seeking to perfect and enlarge the individual denomination rather than to save souls for Christ’s kingdom.

### **He Could Not Forget. (450)**

Deut. 8.

One of the pioneer settlers of Cleveland died recently at the advanced age of ninety-seven years. In spite of his wealth he continued to occupy the small house which had been his home for sixty-five years, although now it is in the downtown district, surrounded on all sides by tall business blocks. Enormous prices offered by real estate men were repeatedly refused for this property. He met all appeals by saying, “I want to die where I have spent the happiest years of my life.” So the true Christian, in looking back, sees all the way that God has led him and will not barter the title to his home on high for all that this world can give.

### **The Making of Public Opinion. (451)**

Urquhart’s quaint and amusing description of the way public opinion is formed in England concerning affairs in India furnishes a good mirror for our own country.

In talking with one of the natives he said, “You get up one morning and cut each others’ throats, then people sit down and write letters. One says you have done it all; another, the Turks; they are ferocious and fanatic. One says the Maronites are a virtuous, oppressed people; another, they are only Roman Catholics. These letters go to London and then the people who dwell on the housetops begin to write. They say, ‘These people are very ill off; we must protect them; or we must punish them; or we must convert them.’ Then they all cry out, ‘We must put down the Turkish government.’

“After this has been written and paid for it is printed and after it is printed it is sold. Then all the nation reads it while it is eating its breakfast. Then each man goes out and meets his friends and talks it. They smile at each other and say, ‘We are great men; we know all that is doing in the world; we govern the world; like unto us were none since Noah came out of the ark.’

# Christian Service

BENJAMIN LAISDELL HERR.

## Man a Care Taker for his Fellows. (452)

Before the House Committee on Military Affairs, Surgeon General George H. Torney, U. S. A., in testifying as to the "follow up" work of the Medical Corps in regard to the men inoculated with the anti-typhoid serum, took part in the following dialogue:

"Mr. Hughes: Have you followed it up, General, so that you could say what had been the condition of those soldiers when they returned to their posts?"

"General Torney: Yes, we followed every case.

"Mr. Hughes: Have you had any typhoid fever cases at all reported among the men who were inoculated?"

"General Torney: None whatever.

"Mr. Hughes: And you say you have followed these men back to their posts and kept a record of them?"

"General Torney: Yes, sir; every man.

"Mr. Hughes: And there have been no typhoid cases since they left San Antonio among the 22,000?"

"General Torney: Not a single case. Yes; we have followed the medical history of every man.

"Mr. Kahn: That is remarkable.

"Mr. Prince: That is a compliment to your arm of the service, General."

If such faithfulness was worth while in the interests of the body, might it not also be as much so in the interests of the soul?

## Loyalty to a Decision. (453)

One of those who has written concerning the life and services of Admiral Robley D. Evans, has this to say of those difficult days on the verge of the Civil War when decisions for service were hard to make.

"The midshipmen, following the example of the Southern men among the officers, remained loyal to the service until their resignations were accepted. Young Evans' family demanded his resignation. The midshipman announced his determination to forswear no loyalty once pledged.

"But he found himself perforce out of the service; for his mother wrote his resignation and sent it to the Navy department. It was accepted. Then Bob was miserable. He went to his captain. There followed a rapid exchange of telegraphic messages and in twenty-four hours Evans was back in the service."

Young Evans believed that a decision, once made, should be loyally adhered to. That determination should characterize the Christian also.

## Ignorance Not a Basis for Judgment. (454)

In the war diary of Secretary Welles, of the Navy, occurs a description of the feeling in Washington, and among some of the cabinet, at the news of the destruction wrought by the "Merrimac." In Mr. Welles' opinion, it was "the gloomiest day of the war."

Mr. Lincoln called together some of the Cabinet. Mr. Welles told the President that he had confidence in the power of the Monitor to save the situation. "Stanton then made sneering inquiry about this new vessel, the Monitor. I described her. Stanton asked about her armament, and when I mentioned she had two guns his mingled look of incredulity and contempt cannot be described; and the tone of his voice as he asked if my reliance was on that craft with her two guns is equally indescribable."

Judgment concerning Christ and his power to save is often as illogical, ignorant and unsound.

## Humility of Mind Necessary to Wisdom. (455)

Mr. M. R. Hutchison, the chief engineer of Mr. Edison, relates this incident of a shipboard experience on the way to England:

"When that master scientist, the late Lord Kelvin, returned to England from America on his last visit, about ten years ago, I had the good fortune of being on the same steamer. Owing to advanced years, his hearing had become impaired and he evinced great interest in an instrument I had produced to ameliorate such condition. For fear of insulting his intelligence I touched but lightly on the theory and construction of the instrument. He interrupted me. 'Stop. Start at the beginning. Assume I know nothing. Then I will not miss anything. Tell me what to look for, and then demonstrate.'"

To find the highest wisdom, it is necessary to have the open and humble mind.

## Hope as Permanent as Its Object. (456)

The late Admiral R. D. Evans, in writing of the destruction of the Spanish cruise "Vizcaya," and the capture and coming aboard the "Iowa" of the captain, Eulate, says:

"Captain Eulate slowly straightened himself up, with an effort unbuckled his sword belt, kissed the hilt of his sword and with a graceful bow presented it to me. I declined the sword, but accepted the surrender of himself, officers and crew as prisoners to Admiral Sampson, in command of the American fleet. Taking the captain's arm, I conducted him aft on our way to the cabin, where the medical officers were waiting to dress his wounds. He was evidently a man of great feeling, impulsive and devoted to his profession. That he loved the ship he had lately commanded and felt keenly his defeat, no one who saw him could doubt. His distress was most touching. As we reached the head of the cabin ladder, he turned toward his ship and, stretching up his right hand, exclaimed, 'Adios, Vizcaya!' As the words left his lips, the forward magazine of the Vizcaya exploded with a tremendous roar, and a column of smoke went up that was seen fifteen miles away. The scene was painfully dramatic and must remain in our memories as long as we live."

The only hope that survives the wreck of matter is that founded on Christ.



## **Altruistic Death The Basis of Other's Promotion. (457)**

While Mr. Cleveland was President, down in Kentucky a government gauger had been killed in a distillery, and his son had been appointed in his stead. They were both Republicans, and when the Democrats came to the pie counter the young fellow was dismissed and a Democrat put into his place.

His mother came to Washington to see Mr. Miller, the commissioner. She was told that all had been done for her that she could ask, and that if her husband had still been in office he would have been dismissed as the son had been. That was politics, and while he was sorry for her, nothing could be done.

The mother took the case to Mr. Cleveland and he learned the circumstances and sent

word at once to the commissioner to reappoint the boy and let him stay there as long as his mother wanted him to.

The commissioner argued that it was bad politics, but Mr. Cleveland said it was not a matter of politics, but a debt the government owed to the widow of the man who had lost his life in its service, and regardless of politics the boy must still continue in his father's place. That settled the discussion, and the mother went back to Kentucky converted to Clevelandism if not to the other kind of Democracy. It may be added that the boy's reappointment got to him before his mother did, for Mr. Cleveland ordered it to be telegraphed.

By the death of Christ, we have access to the Father.

## **Illustrations of Value of Home**

THOS. H. WARNER.

Gen. 22:7, 8; Deut. 24:5; Mark 5:19; I Tim. 5:4; Tit. 2:5.

### **Value of the Home. (458)**

"Is there any blessing of heaven which is more beautiful, more worthy of our warmest gratitude, than the possession of a home where goodness, kindness and joy are daily inmates," says Frederika Bremer. "Where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words, but by actions, say to each other, 'Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?'"

### **Making the Home. (459)**

Unless men and women make a conscience, a religion of saving and sparing something of themselves expressly for home-life and home-consumption, it must follow that home will often be merely a sort of refuge for us to creep into when we are used up and irritable. Papa is up and off, after an hasty breakfast, and drives all day in his business, putting into it all there is in him, letting it drink up brain and nerve and body and soul, coming home jaded and exhausted, so that he cannot bear the cry of the baby, and the frolics and pattering of the nursery seem horrid and needless confusion. The little ones say, in their plain vernacular, "Papa is cross." Mamma goes out to a party that keeps her up till one or two in the morning, breathes bad air, eats indigestible food, and the next day is so nervous that every straw and thread in her domestic path is insufferable. Papas that pursue business thus day after day, and mammas that go into company, as it is called, night after night, what is there left in or of them to make an agreeable fireside with, to brighten their home and inspire their children? True, the man says he cannot help himself—business requires it. But what is the need of rolling up money at the rate at which he is seeking to do it. Why not have less, and take some time to enjoy his home, and cheer up his wife, and form the minds of his children? Why spend himself down to the last drop on the world, and give to the dearest friends he has only the bitter dregs?—Atlantic Monthly.

### **Love in the Home. (460)**

Sir Theodore Martin, the biographer of Queen Victoria, in writing of her home life, said: "In a supreme degree, the Queen and Prince were able to find strength in the love which is the best restorative for the weariness and the heartache of all mortal life. 'Trials we must have; but what are they if we are together?' That is the way the Prince Consort put it."

### **Neglecting the Home. (461)**

Mrs. Mary Danko, when arraigned in the Cleveland Juvenile Court and asked what she meant by tying her 7-year-old son to the kitchen stove and then going away, told Judge Addams she was serving on the sick committee of the Ladies' Aid Society, of which she was a member. Police complained that they found the boy tied with six feet of rope to an overheated kitchen stove when they were called to a fire at the Danko home. The stove, they declared, had set fire to the woodwork in the kitchen. Mrs. Danko promised not to leave the boy alone when she went on future errands of mercy. She was released with a warning.

### **Influence of the Home. (462)**

At Philadelphia Miss Whitehead of the Girls' House of Refuge spoke on heredity and environment as the influences that bring about the downfall of the youth. Here is one thing she said:

"In our institution fully 80 per cent of the girls come from homes where their parents have been inebriates, degenerates, partly imbecile or very weak physically. You will find that few delinquent girls come from homes which have not been wrecked by death, poverty or divorce."

### **Leaving the Home. (463)**

The pain which is felt when we are first translated from our native soil, when the living branch is cut from the parent tree, is one of the most poignant which we have to endure through life. There are aftergriefs which wound more deeply, which leave behind them

scars never to be effaced, which bruise the spirit and sometimes break the heart; but never do we feel so keenly the want of love, the necessity of being loved, and the utter sense of desertion, as when we first leave the haven of home, and are, as it were, pushed off upon the stream of life.—*Southey's Life of Nelson.*

#### An Irreligious Home. (464)

A lady writing to a friend said:

"I cannot tell you how painfully was impressed upon me during my stay in this household the awful lack which is produced by the absence of religion. There were no family prayers, no grace before meat, no Bibles upon the beautiful tables, no church-going on the Sabbath, no study of God's Word. And the need of these was so sadly reflected in the lives of these people! Instead of revolving in beautiful harmony around one central thought, as does a Christian household—a thought constantly elevating, refining, quickening—there seemed absolutely no homogeneity in the whole. It was as though each member of this large family were pursuing a separate path in search of he knew not what. There was a feeling as though here were a flock without a shepherd. One's heart ached to direct them to a Guide, a Helper, and, indeed, I said all that I could in courtesy say to meet what I felt to be their cruel need."

#### A Religious Home. (465)

The religious element is at the foundation of happy homes, and it would ill become a Christian householder to be ashamed of family religion. In Roman houses, heathen though they were, there was a place in the inner part which was dedicated to the household gods, and in which their images were

kept and worshiped. The saintly Bishop Wilson, of the Isle of Man, on every favorable opportunity, would ask, "Have you set up an altar in your house?" How delightful is family worship—to meet together, husband and wife, parents and children, guests and servants, to pray joyfully to God, to read His Word, and to solace ourselves with sweet psalms and hymns. This sends a fragrant aroma through the house the livelong day, the visitor feels it; it is the odor of the ointment that betrayeth itself and cannot be hid. God sets his invisible mark upon such a household and gives it an unmixed blessing.—*Great Thoughts.*

#### Saved a Home. (466)

In a hotel some years ago, Mr. Will Carleton asked for his bill.

"There is no charge to you, Mr. Carleton," said the proprietor.

The author naturally inquired the reason for such unusual treatment, and asked again for his bill, but was again refused.

"But," protested Mr. Carleton, "I don't know you."

"Mr. Carleton," said the landlord, "some years ago my wife and I had serious differences, and we finally decided to separate. We had been married a good many years. I sent for a lawyer, and he drew up an agreement about our property and how it would be divided. Just about that time I read one of your poems, 'Betsy and I are Out' and 'How Betsy and I Made Up.' I was struck hard by the poems, and I took them to my wife and read them to her. She cried, and—well, we've been together ever since, and therefore never be a bill for you in this house, Mr. Carleton."

## Topics Illustrated—Prayer

BY EVAN J. LENA.

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious." Ex. 22:23, 27.

"And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Ex. 33:17.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Ps. 34:15.

"O, thou that hearest prayer, unto thee shall all flesh come." Ps. 65:2.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them." Ps. 145:18, 19.

"And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear." Isa. 65:24.

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Ezek. 36:37.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth." John 9:31.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.



"The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

"Confess your faults one to another, and pray for another, that ye may be healed. The effectual prayer of a righteous man availeth much." Jas. 5:16.

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." I John 5:14.

#### **Starting to Meet the Answer. (467)**

What mighty works might be accomplished by prayer if we all used the faith of the orphan girl Kara in India. Fearing slavery and worse, she appealed to a missionary—a teacher from an adjoining village—to take her home with her. The teacher said, "We have no vacant room and no money to build more." Kara's sad look, although too proud to cry, appealed to the teacher. She said, "You pray to God to enable us to take you. I, too, will pray." On reaching home that night the missionary found a letter from America containing ten dollars. With this encouragement a messenger was sent early next morning for Kara. It was a long day's journey, but at noon he returned with Kara. The girl said simply: "Why, we both prayed to God, so I thought I might as well start." She was half way there when the messenger met her.—M. S. Stelson.

#### **Keep in Stroke. (468)**

Prayer and work must go together. William E. Russell, who became governor of Massachusetts, was out boating when he was a boy. The boat capsized a mile from the shore, and the boy swam all the way back to safety. His mother asked him about his struggle to reach land. "I thought of you," said he, "and prayed to God, and kept my arms and legs in stroke." The prayer alone would not have saved him. He had to pray, and try.—Rev. R. P. Anderson.

#### **The Prayer Signal. (469)**

The story has lately been told in the papers of how the captain of a small vessel was one night taken very ill. Canned food had brought on ptomaine poisoning, and he realized that he was dangerously sick. But what to do he did not know, for, though the cure might be in his ship's medicine chest, he had no skill to choose or compound it. Only one hope came to his mind—to find a doctor. He set the wireless telegraph to work. Out into the night went the message, signaling north, south, east and west the call for a doctor and a prescription,—and lo, across hundreds of miles of air came the answer. The physician had been found, the prescription was given, and the captain's life was saved. The news-

paper called it a parable of prayer. There is a striking difference between the operator of the wireless and the man who prays to God. The former sends out his message over the broad seas, hoping somewhere to make himself heard, but not knowing where his call will find an instrument keyed to receive it. He who prays, however, knows who will hear. He knows that his cry will come to his Father's ear.—J. R. Miller, D. D.

#### **Sent of God. (470)**

A beautiful story connected with an old log church on the New Jersey coast, at Goodluck, illustrates the answer to prayer. In 1770 a brig named Hand-in-Hand struck on a bar. Among the passengers rescued was an English clergyman named Murray, who, having lost his wife and children, had become a prey to despair. Almost insane, he had resolved never to preach again, but to come to the wilderness of the new world, where he could forget the past and the God who, he believed, had forgotten him. As he crossed the sand beaches he saw a log house, and near it an old man standing in the door of a cabin. A basket of fish was beside him. "Will you sell me a fish?" asked the shipwrecked clergyman. "No!" the fish are yours. I caught them for your dinner. I expected you." "You do not know who I am," replied Mr. Murray. "You are the man who is to tell us of God," said the fisherman. "I will never preach of him again," was the answer. Then Thomas Potter told his story. He said: "I had been a sailor, but twenty years ago I settled with my wife on this coast. I could not read, but my wife spelled out some verses in the Bible. I determined to know something about God. Whenever a preacher came down the coast, I would gather the folks into the kitchen to hear him preach. When I got a day to spare, I worked at yon log house. I built it. First a Presbyterian came along, and then a Baptist and then a Methodist. They all preached in it, and I said, 'Stay and teach us about God.' But they had work elsewhere. Last night I saw the brig cast away on the sands. I heard a voice say, 'There in that ship is the man who will teach you of God. He has come through great sorrow to do this work.' I have made ready for you a long time ago. You will not go away and leave us." The tears streamed down the old man's cheeks as he pleaded. The rebellious minister fell on his knees before God in penitence and faith. He remained during the rest of his life at Goodluck, preaching in the log church, faithful and happy in his work. Thomas Potter bequeathed the church to him, and it is said that the will of John Murray, minister at Goodluck, still exists, in which he left the building "free for the use of Christian people."

#### **The Unsent Answers. (471)**

We do not wait on the Lord enough in day-and-night praying. The story is told of a woman who dreamed that she died and went to heaven. As one of the angels was showing her about the rooms of that glorious place, she was brought to a large room where many bundles were piled in a corner. Finding her name on several bundles, she asked for

an explanation, saying as she did so, "I remember praying for those very things when I was down on earth." The angel replied, "Yes, when any of God's children make requests to him, preparations are made to give the answer, but the angels are told if the petitioner is not waiting for the answer to return with it, and store it in this room." Does not this account for our failure many times to receive answers to our prayers?—Norman H. Camp.

#### Morning and Evening. (472)

The camel at the close of day,  
Kneels down upon the sandy plains,  
To have his burden lifted off  
And rest to gain.

My soul, thou too shouldst to thy knees  
When daylight draweth to a close,  
And let thy Master lift the load  
And grant repose.

Else how couldst thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through?

The camel kneels at break of day  
To have his guide replace his load,  
Then rises up anew to take  
The desert road.

So thou shouldst kneel at morning's dawn,  
That God may give thee daily care,  
Assured that he no load too great  
Will make thee bear.

From a Girl's Scrap Book.

#### Sifted Prayers. (473)

"A thing to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering."

#### Never Blockaded. (474)

Since the invention of the telegraph and the construction of railroads, it is said there has never been such a complete blockade of all travel and communication along the Atlantic seaboard, and for many miles inland, as during the late storm. On several railroads, for days, no trains thought of starting, and Boston and New York could only telegraph to each other by way of London, and even that connecting line was uncertain and overcrowded. The best ingenuity and efforts of man were not able to keep open the lines between two great commercial centers. But the lines of communication with the celestial city are never blockaded to the humblest, weakest soul. No terrific storm of temptation, no stress of spiritual tempest, can prevent the devout soul from reaching the mercy-seat with its petitions. The lines are never broken, the roadway is always open that connects the obedient child of God with the Father's house. Only wilful disobedience breaks the circuit. Nothing is so swift and sure as the possible communication of man with God. Even when there is no obstruction it takes an appreciable moment of time to send a telegram to a distant city. Before the answer can come the message must go. But God says, "And it shall come to pass, that before they

call I will answer, and while they are yet speaking I will hear."

#### The Handle that Eases. (475)

I am a suburbanite—a man of bundles. One evening I was trudging home with a particularly awkward parcel. As I left the last store the clerk said: "Don't you want me to fix it?" Making my chief foe the basis, he attached to it all the smaller parcels and hooked on a handle. I walked off a new man. It was a much heavier load, for my purchases there had been many, yet I bore it easily, for I had an easy hold. And throughout life there is everything in the way you take hold of what you have to do. Some days go rasping, dragging, from fretful morn to headachy eve, while other days, with the same tasks, go easily. The first day had no handle, the second had. The first tasks were grasped by the strings that cut, the second were fitted with an attachment for ease. What is the handle for days and for works? Ah, you do not need to be told that it is prayer!—Amos R. Wells.

#### The Knee Cure. (476)

A poor Chinaman had been the slave of opium-smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply seated disease, and a few who are once entangled in this snare of Satan ever escape. But this man was rescued from opium-smoking; he was cured, and he stayed cured. One day one asked him how it was that he had broken off the terrible habit. He answered, "I used my two knees."—The Christian Herald.

#### The Two Buckets. (477)

A native Japanese, in Bethany Church Philadelphia, gave a fine definition of prayer and its answer. He said: "They remind me of two buckets in an old fashioned well; while one was going up the other was coming down."—The Missionary Review.

#### Plenty for All. (478)

Not long before the end of George Miller's wonderful life, a friend called to see him. This friend spoke to Muller of his great life work, and of the marvelous faith he had in God. "My friend," said Muller, "I have no monopoly of God's grace. The same life is open to you. It is open to all!"—M. Watts.

#### Praying for a Prayer Meeting. (479)

The Korean pastor of the Pyeng Yang Church that has had a prayer meeting with an average attendance of over a thousand for the past three years, felt that his church was growing cold and a bit indifferent. So each morning at four he went to the church to pray till six. A few of his members observed what he was doing and joined him. On Sunday morning the pastor told his people what he was doing and asked any who wished to join him. Monday morning over a hundred were present, and by Saturday morning nearly six hundred, many of them busy business men were spending the time from four to six at the church in prayer getting right with each other and with God. The next month more than three thousand souls were added to the Pyeng Yang churches.—Rev. E. W. Williams.



### Self-Answered Prayer. (480)

One requisite of true prayer is that we are willing to co-operate with God in answering our request. To pray for spiritual or temporal blessing upon a community and not be willing to speak to an inquiring soul or give to a needy neighbor, is to try to deceive him by our hypocrisy. It is like the man who prayed fervently for the poor in his neighborhood, but never gave them of his substance. After the usual prayer one morning, his child said, "Father, I wish I had your corn-crib." "Why, my son?" replied the father. "Why, because then I would answer your prayer myself."—Record of Christian Work.

### The Two Prayers. (481)

Luke 8:37, 38.

A remarkable contrast:  
The people of Gadara besought him to depart.

The healed demoniac besought him that he might be with him. Every life is a prayer, either the voice of selfishness and self-righteousness, "Let me alone"—or the voice of penitent and hungry desire after godliness, "Let me abide with Thee!" "Abide with me."

### Dust on the Knees. (482)

A minister leaving a house where he had been praying, noticed dust on his knees. He brushed it away; but it was nothing to be ashamed of. A man seeking work at a place of business was summarily refused, as he could produce no credentials or recommendations. As he sadly left the place one of the proprietors noticed dust on his knees. He inquired the cause of it, and the man confessed that before he started out in search of work he had gone before God on his knees, asking that his guiding and directing hand might be upon him. The proprietor was not a religious man, but he remembered that he had once had an employe who was accustomed to have dust on his knees. He decided to hire the stranger without further credentials, and found him through many years a faithful servant.

When a man comes from his chamber in the morning with dust on his knees, when a man leaves his vestry for his pulpit with the same mark, it is nothing to be ashamed of. It is a mark of power, it is a sign of high privilege, the privilege of going to the throne of grace; it is a mark of faithful service. It is a token that he who bears it has access to One who is higher than the highest, and mightier than the mightiest.—Epworth Herald

### The Power of Prayer. (483)

Nearly twenty-five years ago, when Moody and Sankey were holding their famous revival meetings in London, they drove into the country and stopped to look at a gypsy camp in the woods. Mr. Sankey was deeply interested in the gypsies, and spent nearly an hour with them. Standing in the carriage, he sang to them. One of the most interested in the famous singer was a small boy, who climbed up on the carriage wheel. The boy wept as Mr. Sankey sang, and begged that he sing again. Touched by the boy's sincerity,

Mr. Sankey placed his hand on the boy's head, and said: "God, make a preacher of this boy." It was because of that inspiration that the boy now known throughout the world as "Gypsy" Smith, ran away from the gypsy band and became a preacher. What a power there is in a short, earnest prayer! "God, make a preacher out of this boy." That was all, but it linked him to destiny. We do not know the results that will accrue from a prayer born out of a heart of love.—William Barnes Lower.

### Answered Prayer. (484)

I was engaged in an effort to build Sabbath Schools in the south of London. A benevolent friend promised a hundred pounds, if I could get nine hundred pounds more within a week. I did my utmost, and by desperate efforts, with the assistance of friends, did get eight hundred pounds, but not one penny more. We reached Saturday, and the terms of all the promises were that unless we obtained a thousand pounds that week we could not proceed with the building scheme, and the entire enterprise might have been postponed for year, indeed, never accomplished on the large scale we desired.

On Saturday morning one of my principal church officers called, and said he had come upon an extraordinary business; that a Christian woman in that neighborhood whom I did not know, of whom I had never heard, who had no connection whatever with my church, had that morning been lying awake in bed, and an extraordinary impression had come to her that she was at once to give me one hundred pounds! She naturally resisted so extraordinary an impression as a caprice or a delusion. But it refused to leave her; it became stronger and stronger, until at last she was deeply convinced that it was the will of God. What made it more extraordinary was the fact that she had never before had, and would, in all probability, never again have one hundred pounds at her disposal for any such purpose. But that morning she sent me the money through my friend, who produced it in the form of crisp Bank of England notes. From that day to this I have no idea whatever who she was, as she wished to conceal her name from me. Whether she is alive, or in heaven, I cannot say; but what I do know is, that this extraordinary answer to our prayers secured the rest of the money, and led to the erection of one of the finest schools in London, in which there are more than a thousand scholars today!—Bible Record.

### A FEARSOME THREAT.

From the class-room occupied by the roughest boys in the Sunday School came a great uproar. The secretary in the next room went in to investigate. Complete silence followed the opening of the class-room door.

"Have you got a teacher?"

"No."

"Do you want one?"

"No."

"Then be quiet or you'll get one."

Result, comparative peace.

## QUOTABLE POETRY

### New Life.

Only a little shriveled seed—  
It might be a flower or grass or weed;  
Only a box of dirt on the edge  
Of a narrow, dusty window-ledge;  
Only a few scant summer showers;  
Only a few clear, shining hours—  
That was all. Yet God could make  
Out of these, for a sick child's sake,  
A blossom-wonder as fair and sweet  
As ever broke at an angel's feet.

Only a life of barren pain,  
Wet with sorrowful tears for rain;  
Warmed sometimes by a wandering gleam  
Of joy that seemed but a happy dream.  
A life as common and brown and bare  
As the box of earth in the window there;  
Yet it bore at last the precious bloom  
Of a perfect soul in a narrow room—  
Pure as the snowy leaves that fold  
Over the flower's heart of gold.

—Henry Van Dyke.

### The Resurrection.

This body is my house—it is not I;  
Herein I sojourn till, in some far sky,  
I lease a fairer dwelling, built to last  
Till all the carpentry of time is past.  
When from my high place viewing this lone  
star,  
What shall I care where these poor timbers  
are?

The ancient heavens will roll aside for me  
As Moses monarched the dividing sea.  
This body is my house—it is not I,  
Triumphant in this faith I live and die.

—Frederick Lawrence Knowles.

Death hath no more dominion over us. We  
are sons and daughters of the resurrection.—  
Maltbie Davenport Babcock.

Thou wilt not leave us in the dust;  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And thou hast made him; thou art just.

—Tennyson.

There is only one way to get ready for immortality, and that is to love this life, and live it bravely and cheerfully, and as faithfully as we can.—Henry van Dyke.

What doth it profit us to rise with Christ,  
And share with Him new life on Easter  
Sunday,

If, straightway by the olden snares enticed,  
We die to Him by sin on Easter Monday?  
—Eleanor C. Donnelly.

Considerable interest has been aroused by the installation of an ozonizer in one of the leading churches in Cleveland. This machine attached to an electric light racket purifies the air the same as a thunderstorm does. It is impossible to become drowsy in ozonized air, and the machine produces air similar to the altitude of Denver. Entertaining churches this summer can advertise, "Come to the \_\_\_\_\_ church on Sunday evening and get the same kind of air you get at the seashore and mountains." The Ozonizer Co., 1946 E. 55th St., Cleveland, O., will give particulars.

## UNUSUAL

### THE MIDDLE COURSE.

"I've been told, your Grace, that a bit of rouge heightens a woman's charm," said a little lady to Archbishop Ryan while he was visiting a fashionable woman's college on the occasion of his golden jubilee. "And I've also been told," she exclaimed, "that it is awfully wrong to use rouge. Won't you please give me the right rule, your Grace?" the girl asked, her sparkling eyes trying to divine whether she had touched a mortal sin in the old prelate's moral code.

The Archbishop looked the little lady over and a smile lit up his face.

"Some," said the Archbishop, "hold that there is nothing pernicious in a little rouge, while others regard the use of this cosmetic as very vulgar. To me, it seems that it is best, in all things of this nature, to take the middle course. You don't comprehend? Well, my dear little one, try it. Just you take the middle course. Paint one cheek only."

### DESIRE TO GET EVEN.

Everybody loves a chance to "talk back." Such is the peculiarity of the ministerial calling that its members, through the importance of their message to mankind, are apt to develop an assumption of authority and a finality of utterance on many subjects enjoyed by no other profession. The minister is seldom or never "called down" in the pulpit, or asked to prove his assertions and on the whole it is better so.

But this absence of contradiction, makes us all smile when "the laugh is on the minister," and it is only fair to say that no one enjoys a story at the expense of the cloth better than the average dominie himself. And perhaps it is good for his soul's health to be taken down a peg once in a while.

A clergyman of the northwest tells this little anecdote on himself:

"I was invited to attend a ladies' society meeting in connection with my church. At supper the acoustic defects of the audience-room were discussed, when I spoke very freely against them, saying as a climax:

"I believe it would have killed the animal that spake in Balaam to have brayed in it more than once."

"So bad as that?" soliloquized a dear friend of mine. "Why, we hear you very well in it twice every Sunday."

### DIDN'T WISH TO MEET HIM AGAIN.

Paul was wont to pray to be delivered from "unreasonable men." There are, indeed, not a few of this sort in the world, and they are often quite enough to vex the patience of an all-enduring Job. They remind us of a preacher who once labored in Northern Vermont. He was not lacking in earnestness, but was vexatiously impracticable. On a certain occasion, after the patience of his presiding elder had been taxed to its utmost by his contumaciousness, said presiding elder exclaimed, "Brother A—— is undoubtedly a good man, but I pray to be permitted never to meet him again until I meet him in heaven."



# THE ECCLESIASTICAL YEAR—APRIL

C. B. F. HALLOCK, D. D.

## Palm Sunday

## Good Friday

## Easter

The first Sunday of Holy Week, the period hallowed by the anniversaries of the crucifixion and resurrection of our Lord, has found a place in the church year as Palm Sunday, commemorative of the triumphal entry into Jerusalem. Because of the profound significance of this day in the life of Jesus and its influence on subsequent events it is worthy of study and honor along with the days which commemorate our Saviour's death on the cross and his coming forth alive from the tomb.

Jesus evidently regarded it as a crucial day in his mission to earth. He knew, indeed, that the appeal to the people would be in vain and that however for the moment they might hail him as the looked-for Messiah, his enemies would accomplish his death and that the cross could not be escaped. This forecasting of the issue is clearly seen in the pause on the way from Bethany, when, catching sight of the city, with the temple its crowning glory, and mindful of the multitude assembled for the Passover feast, he wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace, but now they are hid from thine eyes! For the days shall come upon thee when thine enemies

shall dash thee to the ground and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." But though knowing full well the fate before him, he deliberately prepared a final appeal to the people for acceptance as the Messiah.

The day in our churches may well be, indeed should be, hallowed as a Decision Day and be marked by the acceptance of Christ as King of our lives. In Sunday School and Young People's Societies and in church services. Palm Sunday may be observed as a Decision Day for calling upon the unsaved to the acceptance of the King who cometh in the name of the Lord.

### Suggestive Texts and Themes (485)

**The Triumphal Entry:** Matt. 21:1-18.

**A Lesson in Obedience:** Matt. 21:1-17.

**Palm Sunday as a Decision Day:** Matt. 21:11.

**The Glory of the King:** "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1-17.

**Who is this that Cometh from Edom?** "Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. 63:1.

**Three Contrasts:** Matt. 21:12.

**The Commencement of Christ's Coronation Procession:** Mark 10:46-52.

**Christ's Entrance into Jerusalem:** "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem," etc. John 12:12, 13.

### The Triumphal Entry. (486)

Matt. 21:1-17

The last journey was almost done. Bethany was the abode of one family that loved

Jesus. To that hospitable home, probably he went. He arrived there before the Sabbath. Remember the Sabbath began at nightfall on our Friday and lasted until the same hour of Saturday. Then came the first day of the week. We call it now Sunday. Jesus rested in Bethany over the Sabbath and on Sunday went into Jerusalem. Went as he had never gone before; fulfilling prophecy; went acclaimed as King by thronging thousands; this day the Church has long celebrated as Palm Sunday. This lesson emphasizes the kingship of Jesus.

This was Palm Sunday. It was a day of triumphal manifestation; and of sore disappointment. I have tried to see him as he was that night in Bethany. How near his hour must have been to breaking. On Friday night only five days away he would be dead, and buried in the tomb of Joseph of Arimathea. Why were not Joseph and Nicodemus as anxious to save him as they were to bury him? But death was God's way. And he walked that way for me. I know he did. Do you know that he walked it for you? "Is he yours? Is he yours? Is the Saviour who loved you yours?"

Great lessons:

1. The calm preparation of Jesus for his own death must always be a lesson for his people.

2. "The Lord hath need of them" was enough for the owners of the ass and colt. But that message fails to open the purses of many who say they love that very Lord today.

3. It is easy to follow the crowd, whether it be into Jerusalem strewing palm leaves, or out to Calvary crying "crucify him."

4. Everyone was talking about Jesus that day. It is strange how people have kept on talking about him ever since. Everyone talks of an evangelist when in the full tide of preaching he arouses a city. When he goes away they forget him. But always someone remembers the Christ.

5. Who would you have said he was had you been there that day? You cannot answer. You were not there. Who do you say he is today? You can answer. You are here.

6. What will he say you are when you stand before him in judgment?

7. Not many churches are "dens of thieves" nowadays. But many of them are not better than cold storage establishments.

8. The chief priests and elders tried to make Jesus repress the enthusiasm of the children. He would not. We have no chief priests now; but we have elders. A church without enthusiasm in its children is hopeless.

9. This was the last offer Jesus made of himself to his nation. His next act was to make an offering of himself.

10. Confession of Christ is easy when nothing turns on it. To shout hosanna on the hillside costs nothing.—Rev. R. S. Holmes, D. D.

### **The Throne and the Rainbow. (487)**

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:3.

I. Look, first, at this wonderful throne. Of course we understand such a thing to be the symbol of government, of the Divine government in the universe, for that Being on the seat of royalty is God. But what do the other emblems mean? The whole chapter seems to glitter with a blaze of precious jewels, some of them with strange names.

(1) The exalted monarch is said to be like a jasper and a sardine stone. I find the soberest commentators agreed in declaring that what is here called jasper must be the diamond, and the sardine is only what we call a carnelian, that is, a flesh-colored gem in hue, as the name signifies. And hence these expositors would have us believe that this personage, with a Divine brightness and a human expression, is not other than the Lamb in the midst of the throne. (2) The attendants. The very nobles are crowned, and wear royal raiment; their ordinary seats are thrones. (3) This vision teaches that earth can always and everywhere be seen from heaven. (4) Observe once more, this is an unimpeachable government. These living creatures are worshipping while watching.

II. Look, secondly, at the rainbow. This represents a covenant, as the other represented a rule. (1) The ancient covenant has in it the promise of the covenant of grace. (2) Its appearance just here in John's vision is welcomed more for its graciousness than for its antiquity. (3) Observe how well this vision teaches us that God's covenant is completed. This rainbow is a circlet; it goes around the throne. (4) The covenant is abiding; it will stand forever. (5) This covenant is to each of us individual and personal.

III. Note the collocation of the two symbols. (1) God's promise surrounds God's majesty; (2) God's grace surrounds God's justice; (3) God's love surrounds God's power; (4) God's glory surrounds God's children—Rev. Charles S. Robinson, D. D.

### **In the Orient Today. (488)**

"Took the branches of the palm trees, and went forth to meet him." More than two centuries before the events of this lesson, Simon Maccabaeus, having compelled the submission of the enemy which held the fortress of Jerusalem, "entered into it . . . with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs."—Howie.

### **Riding Asses in the Orient. (489)**

"Fear not, Daughter of Zion: Behold thy King cometh, sitting on an ass's colt." Some Orientals have had reason to fear their kings, who came riding on war horses and chariots, as much as their conquerors. Hints of this may be detected in 1 Kings 12:11; 2 Kings 21:16; 23:35; 15:20. But the fact of riding a colt is a sign of meekness, is a sign that there is nothing to fear and everything to hope. The religious leaders of the Druse sect still ride on asses, as a matter of conscience, but

others also find the ass quite sufficient for riding purposes. A well-kept ass shoulders a burden of two hundred pounds, and carries a distance of twenty miles in six hours.—Howie.

### **Palm Sunday. (490)**

Palm Sunday (Dominica in Palmis) is the last Sunday in Lent, the first day of Holy Week and the Sunday immediately preceding Easter. It commemorates Our Lord's triumphal entry into Jerusalem, accompanied by the multitude who greeted him with hosanna, waving palm-branches and scattering them before him in the way. (Matt. 21:1-11; Mark 11:1-11; John 12:12-16.) There is evidence that as early as the fifth century the feast of palms was observed in the East. But as observed in the Greek and Roman Catholic churches of today, its celebration dates from the tenth century.

At St. Peter's Church, in Rome, Palm Sunday is celebrated elaborately every year. Splendidly arrayed for the occasion, the Pope is brought into the church, borne aloft on the shoulders of eight men. His court is in attendance, and the priests bring him palm-branches on which he pronounces a blessing and sprinkles holy water. The great procession then starts, the day's ceremonies and services closing with high mass. All who attend the ceremony are granted thirty years indulgence. Each one who has been present on the occasion takes his palm branch, which is supposed now to be a charm against diseases, and which is kept in some cases to be burned to ashes on the next Ash-Wednesday. The supreme thought of Palm Sunday is "Christ is King."

### **Pompey's Triumph. (491)**

In September, B. C. 61, about ninety years before Christ's triumphal entry, the most magnificent triumph ever seen in Rome was given to Pompey. For two days the grand procession of trophies from every land, and long retinue of captives, moved into the city along the Via Sacra. Brazen tablets were carried, on which were engraved the names of the conquered nations, including 1,000 cities and 900 cities. The remarkable circumstance of the celebration was, that it declared him conqueror of the whole world.—F. Petoubet.

### **Raleigh and the Queen. (492)**

This strewing of garments in the way was somewhat on the principle that actuated the heart of young Sir Walter Raleigh when, Queen Elizabeth coming to a miry part of the road, and hesitated for an instant how to step across, he "took off his new plush mantle, and spread it on the ground. Her Majesty trod gently over the fair footcloth."—James Morison.

### **Garments in the Way. (493)**

At that time (1834), when some of the inhabitants of Bethlehem, who had participated in a rebellion (against the Turkish government) were already imprisoned, and all were in deep distress. Mr. Farrar, then English



consul at Damascus, was on a visit to Jerusalem, and rode out with Mr Nicolayson to Solomon's Pools. On their return, as they made the ascent to enter Bethlehem, hundreds of people, male and female, met them, imploring the consul to interfere in their behalf, and afford them his protection, and all at once, by a sort of simultaneous movement, they spread their garments in the way before the horses.—Dr. Edward Robinson.

### **The Enthroned Christ. (494)**

In the beautiful cathedral of Orvieto, among its brilliantly decorated ornaments of sculptures and paintings, is one of Fra Angelico's greatest works, "Christ Enthroned." By his left hand he steadies the globe. His right hand is raised in divine supremacy. But in that hand is the print of the nail. Ah, it is the wounded hand that is so raised; it is by that hand he controls the world! Ah, it was by his sufferings that he became the enthroned Christ. His earthly crown was the crown of thorns. And our beloved who have gained their crowns—kings and priests and conquerors they—owe their victory to his cross alone. The disciple is not above his Master; but every one when he is perfected shall be as his Master. Sharing with him labor and sacrifice, they are enthroned with him. "Ye are they that have continued with me in my trials; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones."

With the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, they lift their praise to him who loved them and washed them from their sins by his blood. If now they could speak to us from their illuminated homes, they would admonish us to be faithful unto death, and would assure us of the crown of life, of which they well know, but concerning which we vaguely wonder.—Burdett Hart.

### **Palm Sunday Lessons. (495)**

1. Palms are silent praise.
2. Every one loves commendation. When deserved it meets a sense of justice.
3. Jesus, so far as we know, heard the voice of praise but seldom. His life was pitched to another key.
4. There must have been a self-consciousness in the life of Christ, that gave him a constant peace. Self-praise may be no flattery. When one has done a faithful work, it is no wrong that he at least be conscious of it.
5. There is no one entirely forceless in preaching the evangel of encouragement. The little children that thronged the way to Jerusalem were unnoticed by the crowds about them. And still they cried hosanna louder than all the rest. Within a few days a part of that multitude were to shout crucify, just as lustily as they had cried hosanna, but no child's voice was heard among them. Children are honest. We are all born with palms in our hands. Thorns come later on.
6. Palms, to be appreciated, must have been earned. Otherwise they are thorns in the hands of those who hold them.

7. All praise must be sincere. That is why Jesus loved to hear the children cry hosanna. They were expecting no positions in the kingdom about to be. It was the voice of a spontaneous natural love.—Rev. R. S. Holmes.

### **GOOD FRIDAY.**

#### **Suggestive Texts and Themes. (496)**

**The Solemn Spectacle:** "The people stood beholding," Luke 23:35.

**The Voice of the Cross:** "There they crucified him," Luke 23:33.

**The Crucifixion:** "There they crucified him, and the malefactors, one on the right hand and the other on the left," Luke 23:33.

**The First Good Friday:** "Who his own self bare our sins in his own body on the tree," etc. 1 Pet. 2:24.

**The Atonement:** "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," 1 Pet. 3:15.

**Groups at the Cross and Why They Were There:** "And they crucified him, and parted his garments, casting lots; that it might be fulfilled," etc. Matt. 27:35-43.

**Man's Unbelief:** "They cried, saying, 'Crucify him! Crucify him!'" Luke 23:21.

**The Title on the Cross:** John 19:10.

**Pre-eminent Glory of the Cross of Christ:** Gal. 6:14.

**The Meaning of Christ's Agony:** "I, if I be lifted up, will draw all men unto me." John 12:32.

**The Man of Sorrows:** "A man of sorrows, and acquainted with grief," Isa. 53:3.

#### **The Scene of Our Saviour's Execution. (497)**

"The place called Calvary." Luke 23:33.

A magic spell and power rest over some scenes and places. The home where our youthful affections were first brought into genial exercise we remember with hallowed feelings. Places of historic interest, too, there are. There are localities also towards which we cherish a deep religious regard. Scenes of the Bible are especially interesting to every saint of God, but no part of sacred history is so suggestive of pious thought and heavenly consolation as that which relates to our blessed Lord. In the scene to which we are introduced by the words before us we behold him in the consummation of his earthly career. We see events which astonished heaven, aroused hell and confounded earth. Let us draw near, then, to this divinely honored place; the place where, be it said with reverence, we see Deity in conflict; "The place called Calvary."

I. It was the place of unparalleled suffering. No alleviating circumstances were to soften his anguish, but the full burden of the world's transgressions rested upon him. None but God could save the world for none but God could endure the wrath due to the world. What, then, must the meek, expiring Lamb have endured. The darkened heavens and the rended earth gave tokens of sympathy with the suffering Saviour.

II. It was the place of singular phenomena. "And it was about the sixth hour," etc., verses 44, 45. That this was not any solar eclipse is

evident from the period at which it occurred, it being at the time of full moon; from the length of the duration of this darkness, no total eclipse having been known to exist more than four minutes, and no partial eclipse more than two hours, and also from the testimony of ancient authors on the point. From Calvary, then, issued the most singular phenomena, for here was the cause of all the extraordinary events. Earth and sky put on their mourning habiliments and creation groaned a requiem to its dying Lord.

III. The place of the most momentous of all achievements. Here did God, even the Triune God, make known his most marvelous work—his acts, his mighty acts. Here, we behold the mightiest moral transactions within the range of human and not improbably within the range of angelic experience. On the brow of Calvary was the price laid down for a lost world; the uttermost farthing of the debt was paid; man's utmost hopes were more than realized; the "promised seed" there "bruised serpent's head." But this suggests another thought, viz.:

IV. That Calvary was the place of glorious triumph. Hear the Conqueror as he proclaims his blessed triumph! "I have trodden the wine-press alone," etc. Isaiah 63:3-6. He met stern justice and silenced her demand. He chained death in his own den, and all insignia of his dread power did he destroy. He arched over the chasm which intervened between earth and heaven and opened the way to glory.

V. The place of pardoning mercy. In the very agonies of death he absolved the thief and took him to the courts above as a spoil of victory—a trophy of redeeming love.

VI. The place of deep devotion and of ardent affection. All were not mockers and scoffers who drew nigh to see the Man of Griefs expire. "Now there stood by the cross," etc.—John 19:25-27. Be it yours to cherish the same faithful affection towards the Saviour and to receive from him similar tokens of love and care. Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.—J. F.

#### **Betrayed and Forsaken. (498)**

O was there ever loneliness like his!  
From the drear garden of his agony.  
The sinless One was led.  
His followers all-forsook their Lord and fled;  
No gentle tone, no kindly glance was there,  
But mocking faces, and harsh words of hate.  
The cruel soldiers, the un pitying crowd.  
Despised of men, rejected and forsaken!  
O was there ever loneliness like his!

—Shapcott Wensley.

#### **The March to Calvary. (499)**

The Saviour King goes forth to die!  
Goes forth in all his glory bright!  
And angels from the realms on high,  
Look down to see the wondrous sight.  
On, on to Calvary's fateful hill,  
Reviled by those he came to bless;  
But in his suffering bearing still,  
The Majesty of Righteousness!  
The Saviour King goes forth to die!

Shapcott Wensley

#### **The Greatest Indemnity.**

(500)

The greatest money indemnity ever asked and moreover paid and paid promptly, was the \$1,000,000,000 which the new-born empire of Germany demanded from the conqueror French in 1871. The French could not bear to see those uniformed German "men in possession" in every city of France, and every peasant gave liberally of his meager earning to pay the indemnity. This indeed was an indemnity of war, but the greatest of all indemnities was paid by one man for the purchase of peace. Jesus Christ paid an indemnity for us which we could not have paid. To pay this debt would have bankrupted, would have ruined every sinful son of Adam. Jesus Christ should ever be man's dearest friend for he satisfied the claims of divine justice. We should as peasants of this earthly kingdom pay our best to him who paid his all for us. The only interest he asks on this investment, which he made wholly for us, that we give him a share of our love. He does not ask a "quid pro quo"; he asks that we give him our hearts. When heaven makes demand on a man it is, "My son, give me thine heart."—New York Observer.

#### **Where There is No Cross.**

(501)

There is a legend of a monk at whose door stood one who said he was Jesus Christ. After a searching look the monk quietly asked, "There is the print of the nails?" This man of the true Christ was wanting, and the pretender was exposed. One has given this testing: "There are many hands offered to help you; how shall you know the right one? Because in the center of the palm there is the scar of a wound received long since, but not glorious with light." There is need at this time for applying this test. There are many religions offered which are not of Christ at all. Then there are presentations of Christ which lack the print of the nails. There is a presentation of Christ in which there is no cross.—J. R. Miller, D. D.

#### **Redemption.**

(502)

Sargent's acknowledged masterpiece is a mural decoration in the Boston public library called "The Dogma of Redemption." On the cross hangs the dying Saviour. Bound up with him, as by a common girdle, is on the one side Adam, the father of all mankind, and on the other Eve, the mother of all the race. Each holds, with outstretched hand, the loving cup to catch the drops of blood falling from the pierced hands of the dying Christ. Beneath is a stork driving its beak into its victim's vitals, to take its own life-blood to bring its dying offspring back to life. Underneath are these words, "He died to redeem our bodies and to cleanse our hearts."—Rev. Frank N. Riale.

#### **A SPLENDID CONSCIENCE PROD.**

The following set of questions issued by New Brunswick pastor, strikes home at once. The big question mark is printed in red, the remainder of the card in black. Pastors would do well to distribute such a document among their people:



# Easter

## Suggestive Text and Themes. (504)

**The Invitation of a Risen Host:** "Jesus saith unto them, Come and dine. and none of the disciples durst ask him, Who art thou? knowing that it was Lord." John 21:12.

**The Resurrection a Necessity:** "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the bier the third day." Luke 24:46.

**The Earnest and the Harvest:** "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming." Cor. 15:22, 23.

**The Resurrection an Attestation of the Divinity of Christ:** "And declared to be the son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

**Old Testament Intimations of the Resurrection of Jesus:** "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

**Death Not a Divine Mistake:** "Lord, if thou hadst been here, my brother had not died." John 11:21.

**Christ the First-Fruits:** "Now is Christ risen from the dead and become the first-fruits of them that slept." I Cor. 15:20.

**The Conquest of the Grave:** "O grave, where is thy victory?" I Cor. 15:55.

**Making Appointments in the Hereafter:** "Today shalt thou be with me in paradise." Luke 23:43.

**The Gate of Life:** "Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

**Christ's Death a Voluntary Act:** "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17.

**Three Early Easter Inquirers:** John 20:1, 2.

## The Spirit of the Resurrection. (505)

Rom. 6, 1-14.

The spirit of the resurrection is:

1. A spirit of power. Eph. 1:19, 20.
2. A spirit of promise. I Pet. 1:3-5.
3. A spirit of life. Rom. 8:9-11.
4. A spirit of sonship. Rom. 8:14-17.
5. A spirit of holiness. Rom. 1:4.
6. A spirit of love. Gal. 5:22-26.

## The Power of the Resurrection. (506)

"That I may know him, and the power of his resurrection." Phil. 3:10.

It is well to have the evidences of the resurrection clearly in mind and to know the infallible proofs that Jesus Christ rose from the dead on the third day so that it becomes to us a historic fact as well established as any well-known event of the past. But far better is it to know by experience that Christ has risen within the soul and that we have risen with him to newness of life and that henceforth we are seeking those things that are above where Christ sitteth at the right hand of God.

The story is told of a young lady who once said to President Faunce of Brown University: "I am a scientific student, and I want to know if you can prove to me that Jesus Christ rose from the dead." He replied: "I think I can, but it is a great deal better to let Jesus Christ himself prove it to you; I could indicate the line of evidence that establishes the resurrection of Christ as a historical fact, but it will be far better if you will ask Jesus Christ himself to prove to you that he lives. I advise you to study his life and to ask him to prove it to you." She went away, and after several weeks she reported the result of her experiment. She came to President Faunce with a face glowing and radiant with a joy, not of this world, and said: "Oh, President Faunce, Jesus has answered my prayer and has proved to me himself that he lives; and I rejoice in the power of his resurrection." That is what Easter should bring to every Christian, a new sense of the power of his resurrection.

## The Garden and the Sepulchre. (507)

"In the Garden was a Sepulchre." John 19:41.

At this blessed time two different, yet inseparable conditions confront the devout believer; the one the minor prelude to the resurrection especially emphasized during the Week of Our Lord's Passion which has been observed by the overwhelming body of Christian believers, and the other the triumphant song of victory as he who was crucified, burst the bars of his prison house, and led captivity captive. We may profitably pause to contemplate the story of his passion, which ended with the cross and the sepulchre. It does not take long for any of us to realize that if for us there is a resurrection, so for every one of us there is a sepulchre—and a garden.

Early in years we come to realize the truth that our earthly life is not unending. The child whose young feet have trodden upon the blossoms of a dozen springs understands that by and by the end will come, although the fact casts no shadow upon his young life, and no apparition appears to him in his dreams. But when maturer years arrive, as come they will, with their fuller understanding, we then see for the first time something in the garden, which we discover to be a sepulchre. We do not walk where it is, but we realize that all paths lead to it; it has been said that a healthy man is never conscious of heaven, but the living man is ever conscious of death.

But while the fact remains, there are two very different ways of looking at it. If there is a sepulchre in every garden, so a garden surrounds every sepulchre. The trouble is that we too often see the sepulchre and its tragic possibilities instead of the garden and its perennial bloom. It is also a fact that much of the shadow of life lies across the path of civilization. In our fuller refinement we get more imagination, while yet we reject the evidence of divinely planted intuitions, and demand what we consider indubitable evidence,—the outcome of logical processes or sensuous demonstration. So it is, matured

civilization develops suicide born of despair, to which a more primitive condition is a stranger; or it takes in the form of atheism, whose specter points with skeleton finger to something white among the trees and says, "Yes there is a sepulchre—let it not be forgotten—for every one of us; but we will not forget that if we but live rightly there is, too, surrounding the sepulchre a garden, and when we walk in it we shall not see the sepulcher, for it will be covered by flowers.—Christian Work and Evangelist.

#### Man Not Made to Die. (508)

Moody, the man of tireless activity, once said: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint; a body fashioned like unto his glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever." Frederick Lawrence Knowles, who went to an early grave, gave the world substantially the same message in his swan song:

"This body in my house—it is not I;  
Herein I sojourn till, in some far sky,  
I lease a fairer dwelling, built to last  
Till all the carpentry of time is past.  
When from my high place viewing this lone  
star,  
What shall I care where these poor timbers  
are?

"The ancient heavens will roll aside for me  
As Moses monarched the dividing sea.  
This body is my house—it is not I.  
Triumphant in this faith I live and die."

William J. Hart, D. D.

#### The Undying Soul. (509)

A friend of mine, a minister, was conversing with a lady, somewhat blatantly confessing skeptical opinions. "Do you really believe, sir," she said, "that you have a soul?" Instantly my friend replied: "No, madam, I do not believe that I have a soul." She retorted that, being put to it, as my friend was, such an answer was just what she expected. And she went on criticizing my friend, and ministers generally, for their insincerity, asking how he, refusing to believe that he had a soul, could in any honest way go on exercising the functions of a minister. But my friend made further reply: "Madam, I am a soul; I have a body." And that was so true to the facts of her own consciousness she could be ready with no further word. Yes, each one of us must say, "I am a soul; I have a body." The body is something other than the soul. The entity of the body is not the soul's entity. The body is but the house, the garment, the instrument of the soul.—Wayland Hoyt, D. D.

#### The Dead Shall Live. (51)

I visited a band of pagan Indians in the north, and found them utterly unresponsive. 'Gospel truth until I shouted, "I know who all your children are,—all your dead children." They quickly uncovered their faces and manifested intense interest. I went on: "They have gone from your wigwams and your campfires. Your hearts are sad and you mourn for the children you hear not. But there is only one way to the beautiful land, where the Son of God has gone, and into which he takes the children, and you must come this way, you would be happy and enter in." As I spoke a stalwart Indian sprang up and rushed towards me. "Missionary, my heart is empty and I mourn much, for none of my children are left among the living; very lonely is my wigwam, I long to see them again and clasp them in my arms. Tell me, what must I do to enter that beautiful land, and see my children?" And others quickly followed him seeking for instruction.—Dr. Egerton Young.

#### The Possibility of Immortality. (51)

A physician once told me of a unique experience of his. He was performing a slight operation that required the administration of an anaesthetic, but did not seem to him to demand the presence of a second doctor. The operation was well advanced when he discovered symptoms of collapse. Immediately he examined the pulse and found that the heart had stopped. He put his ear upon the patient's chest, and could detect no possible signs of breathing.

The man to all appearances was dead; but believing there was at least a possibility of calling life, he instantly brought into service every known means and method of resuscitation, and after the lapse of half an hour, had the immense satisfaction of seeing the patient's lips slightly twitch and the heart give evidence of the faintest flutter; an hour more and life was fully restored. Now if life could leave the body for a few minutes and return, is it inconceivable that the two might be separated for centuries and then be reunited? And if a physician by the use of material agencies could resuscitate life, is it difficult to believe that the Great Physician, who has all power in heaven and on earth, could bring life back into the human body at resurrection? There can be no question—even in the minds of the most skeptical—as to the possibility of immortality.—John Balcom Shaw, D. D.

#### The Foundation is God. (5)

Bunyan relates that Christian pushed his feet into the dark rolling waters of the river of death, and, beginning to sink, cried out in fear. Then Hopeful, at his side, said, "Be of good cheer, my brother, I feel the bottom, and it is good." Still Christian was not delivered from his trepidation, and again Hopeful called, "Be of good cheer, Jesus Christ maketh thee whole." Then Christian's eyes were opened, and he exclaimed, "Oh! I see him again," and he tells me, "When thou passest through waters, I will be with thee; and through rivers, they shall not overflow thee." This is the meaning of Easter; that Christ is the li-



of this world and that all the most coveted boons of the next world are contingent upon our fellowship with him.—Dr. H. P. Dewey.

**I Shall Rise. (513)**

On the tomb of Dr. John Condor, in Bunhill Fields, London, is this inscription:

"I have sinned,  
I have repented;  
I have trusted,  
I have loved;  
I rest,  
I shall rise;

And through the grace of Christ, however unworthy, I shall reign."

**The Thorns Became Roses. (514)**

An ancient legend tells how a monk in days long gone by found the crown of thorns which had encircled the Saviour's brow. He laid it on the altar in the chapel on Good Friday, and he and his flock looked with reverent awe on the dreadful relic, so rugged, so cruel, with its awful stains of blood. Very early on Easter morning, the monk came to the church to remove the thorn-crown, which would be so strangely out of harmony with the bright thoughts of Easter Day. When he opened the door he found the chapel filled with a wondrous perfume. The early sunlight, shining through the eastern window, fell upon the altar. There the monk saw the crown of thorns still living, but it had burst into roses of rarest loveliness and sweetest fragrance.

**The Larger Life. (515)**

A great block of granite, weighing six tons, stands on the spot where the famous explorer, H. M. Stanley, is buried in the quiet village churchyard at Pirbright, England. His wife writes: "I desired simply to record his name, 'Henry Morton Stanley,' and beneath it his great African name, 'Bula Matari.' For epitaph the single word, 'Africa,' and above all the emblem and assurance of life everlasting, the cross of Christ." Beautifully simple is all this, but the cross holds its rightful place and points to the larger life.

**Life Runs On. (516)**

The continuity (of life) runs clean on, the rail goes without a break, though it goes through the Mont Cenis tunnel; and on the one side is the cold North, and on the other the sunny South.—Alexander Maclaren, D. D.

**How We Know. (517)**

"How do you know your mother is upstairs?" inquired a man of his nephews and nieces who were studying their Sunday School lesson, "The Ascension." "I saw her go," answered one. "You mean you saw her start upstairs," said the uncle. "Perhaps she did not get there, and she may not be there now, even if she has been there." "I know she is there," said the youngest child; "for I went to the foot of the steps and called her and she answered me." "Yes," mused the uncle, "the disciples said they saw the Master ascend into heaven, and they know he is living, but that is not so strong a proof as that he speaks to me, and I know it is his voice."

**The Tomb Can be Broken. (518)**

Near Bedford, Ind., is the tomb of a man who boasted that he would not answer the call to the general resurrection. The precaution he took was to have his sepulchre cut in the living rock, and sealed with a great slab of stone upon which his monument is built. Any one visiting this place will see that seeds carried by the wind send their roots into the crevices of the rock, and that by means of a tiny seed, borne by a gentle wind, God can open that grave.—Rev. Robert B. McCain.

**The Glorified Body. (519)**

A young woman who had been crippled and deformed from infancy once said, "I love to plant flower seeds, for the homely, little, insignificant seed comes up a beautiful green plant, and blossoms with a lovely flower, and then I remember that I, if I do the best I can where I am, may some day grow out of this homely body into beauty."

**God's Resurrection Energy. (520)**

Electricity lay around us for ages when we were ignorant of its presence and knew not how to use it. So God's resurrection energy lies around us, waiting for us to avail ourselves of it.—E. Hovey.

**The Best. (521)**

Is sleep a thing to dread?  
Yet, sleeping, you are dead,  
Till you wake and rise,  
Here, or beyond the skies;  
Why should it be a wrench,  
To leave your wooden bench?  
Why not with happy shout  
Run home when school is out?  
This is the death of Death.  
To breathe away a breath  
And know the end of strife,  
And taste the deathless life;  
And joy without a fear,  
And smile without a tear,  
And work, nor care to rest,  
And find the last, the best.

—Maltbie D. Babeock.

**Easter. (522)**

My risen Lord, I feel Thy strong protection,  
I see Thee stand among the graves today;  
I am the Way, the Life, the Resurrection,  
I hear Thee say.

And all my burdens I have carried sadly,  
Grow light as blossoms on an April spray,  
My cross becomes a staff, I journey gladly  
This Easter day.

—Sarah Dondney.

**A Master of the Grave. (523)**

Christ is the Master of the grave. Just outside of the city of Nain, Death and Christ measured lances; and when the young man rose, Death dropped. Now we are sure of our resurrection. Oh, what a scene it was when that young man came back! The mother never expected to hear him speak again. She never thought that he would kiss her again. How the tears started, and how her heart throbbed as she said, "Oh, my son, my son, my son!" And that scene is going to be repeated. It is

going to be repeated ten thousand times. These broken family circles have got to come together. These extinguished household lights have got to be rekindled. There will be a stir in the family lot in the cemetery, and there will be a rush into life at the command, "Young man, I say unto thee arise!"

#### Kindle Others Torches. (525)

We are told that in Jerusalem on Easter morning there is observed at the Church of the Holy Sepulchre a wonderfully solemn and impressive ceremony. It is very early and the building is perfectly dark. Not a ray of light penetrates the gloom to cheer the worshippers who throng the great auditorium, and not a word or sound comes from the multitude. Presently the Patriarch enters. Silently he makes his way past the people and to a curtain, which he lifts, and disappears into the place where they tell us the wounded body of our Lord once lay. The curtain closes behind him with a faint rustle, but still there is no whisper from the throng, no glimmer of light from altar or dome. It is as though the sun were dead, the stars forgotten, and the voice of man hushed in the darkness and silence of that rock-hewn tomb.

But suddenly the curtains part once more, and as they sway aside the patriarch re-enters the church, bearing aloft a blazing torch which he has lighted at the Saviour's empty sepulchre. Its light falls brilliantly upon the strained, expectant faces of the throng and is reflected in thousands of eager, upturned eyes. Almost instantly a dark torch is thrust up to touch the burning one. It flames into light, and then another, and another, and another is brought, and soon hundreds of brilliant lights are blazing where nothing but darkness had been before. The long, silent arches ring with glad shouts of "Christ is risen! Christ is risen! The Lord is risen indeed," and then out into the city streets and along the highways everywhere go the light-bearers, kindling other torches as they run, until soon the whole town and the country round about glows with light, all originating at the broken tomb of the risen Christ.

Does this not suggest to us our real lesson of Easter duty? It is to pass the blessing on. It is to kindle the torches of others. It is to try to give this living hope to some one else, and to continue doing so until the whole world is full of light—until every soul shall be illumined with the beautiful, cheering, holy light caught from the broken grave of Christ, the risen Saviour of the world.

#### Right View of Life. (526)

Some time ago there was published a little story called "The Ministrations of Death." A young wife in Washington, D. C., had made up her mind to desert her husband and children and leave this country for a foreign count. Tomorrow she is to go, defying the laws of God and man. The night before the proposed secret departure she is at home with husband and children. Suddenly she becomes ill, and to all appearance dies. It is not death, but a trance. She cannot speak or move. She can hear all that is going on about her. She is placed in her coffin. As her husband and

children weep over her and caress her cold hands and face, her love for them is revived with all the power of her being. As love for her family is awakened, the most intense hatred for the count who would ruin her home is aroused. Still, she cannot speak. The now hated count comes into the room, approaches her coffin, touches her icy hand. Her very horror of the rascal breaks the death-like fetters that bind her. She arises from the coffin; the count, in terror, fled, and ever after she was the sincerely loving and devoted wife and mother. In the coffin her views of life were not the same as when in health. It is well for us all to live and act at all times from the standpoint of death and the resurrection.

#### We Shall Know. (528)

"Go quickly and tell his disciples that he is risen," and that it was the very same Saviour that arose. Tell them that he was changed, but still his loved ones recognized him. And the risen Saviour was the very same person who spoke in the same tones, had the same traits, showed the same love to his disciples as before, so will your dear ones who have "fallen asleep in Jesus" be the same persons as when you knew them on earth. As now an absent friend is recognized when he returns home, so then you will recognize a once dear relative or bosom friend—by their tones and habits and ways and personal traits; just as Mary identified her Lord, and John recognized him on the strand of Galilee. We may be sure that the glorified body of our friends will not be so changed but we will recognize them at once. The body of our glorified Saviour was not so changed but the dying Stephen recognized him in his heavenly home. No, we shall not be wandering forever among the multitudes of heaven, looking wistfully into the faces of the glorified in fruitless effort to find the dear ones we loved on earth. We cannot believe that. No.

"We shall sleep, but not forever;

There shall be a glorious dawn;

We shall meet, to part, no, never,

On the resurrection morn."

Many pastors throughout the United States and Canada, even as far as Australia, are beginning to see the advantage of placing before their people their own church publication. We know of a pastor who, for twenty years served as a minister of the gospel in different parts of the country and, finding in publishing a little paper of his own how much good could be accomplished through it, not only among his own church people but also with the unchurched masses, decided to give up the active pastorate in order to make it possible for other pastors to take up the work in a co-operative way. And pastors as usual on the alert for anything that might help them in their labors, have taken up the work all over the country. We would advise pastors to communicate with the Interdenominational Press, 415 South Sixth street, Minneapolis, Minn., who will cheerfully furnish all information and send samples of the work.



# Prayer Meeting Department

## EASTER THOUGHTS.

1 Cor. 15:12-57.

### Homiletic Hints.

Immortality. I. Old Testament conception of a future life rises only once, Job 19:25-26, to height of resurrection and is a partial hope.

II. The idea of a resurrection of some form also conceived by heathens.

III. The Christian's hope. Because He lives we shall live also.

### Suggested Ways of Working.

Distribute seeds to children and families that otherwise would not have gardens.

### Thoughts on the Theme.

#### Jewish View of Death.

Man is born with his hands clenched; he dies with his hands wide open. Entering life he desires to grasp everything; leaving the world, all that he possessed has slipped away. Poor and naked he enters the world, poor and naked does he leave. When the righteous die 'tis earth that meets with loss. The jewel will ever be a jewel, but it has passed from the possession of its former owner. Life is a passing shadow; the shadow which prevails for a time? No; even as the shadow of a bird in its flight, it passeth from our sight, and neither bird nor shadow remains.—From the Talmud.

#### Phillips Brooks.

Now comes Easter morning! Every old guess and dream and hope becomes lighted up with certainty. Here is the truest, realest man that ever lived: He died, and see! He still lives! Then we, too, do not die in death. . . . This life here is a part, not a whole. It is worth while to struggle, however shapeless and crude the work is when we have to lay it down at night; for there is a tomorrow coming.—Bishop Brooks.

#### Buddha's Misery.

"Misery," says the ancient formula of Buddha, "always accompanies existence. All modes of existence result from desire. There is no escape from existence except by destruction of desire." Compare this with "I am come that they might have life, and that they might have it more abundantly."—From Souls in Action, by Harold Begbie.

#### Plato's View.

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were, from a prison, will arrive at a pure abode above, and live without bodies through all future time. They will arrive at habitations more beautiful than it is easy to describe.—Plato.

#### The Soul's Sole Comfort.

'Tis immortality, 'tis that alone amid life's pains,

Abasements, emptiness, the soul can comfort, Elevate and fill. That only, and that amply

This performs. —Young.

#### School Out.

No one cries when children long absent from their parents come home. Vacation morning is a jubilee. But death is the Christian's vacation morning. School is out. It is time to go home. It is surprising that one would wish life here, who may have life in

heaven. And when friends have gone out from us joyously, I think we should go with them to the grave, not singing mournful songs, but scattering flowers. Christians are wont to walk in black and sprinkle the ground with tears, at the very time when they should walk in white and illumine the way by smiles and radiant hope. The disciples found angels at the grave of him they loved, and we should always find them, too, but that our eyes are too full of tears for seeing.—Beecher.

### Egyptian Judgment.

From the Egyptian Book of the Dead we learn that they had the conception that the soul at the very moment of death separated from the body. Enumerating his merits the deity of Hades was asked for admittance and makes reply, "Fear nothing in making thy prayer to me for the immortality of thy soul." Then entering the land of the dead where the soul is mysteriously nourished by the knowledge of religious truth it has brought with it, after passing through trials and examinations part of which is performed by the soul alone, it then returns to its own body, which is needed for the rest of the way to the final hall of judgment where sentence is pronounced.

### Mohammedan View of Death.

When a man's soul shall come up to his throat, in his last agony; and the standers-by shall say, "Who bringeth a charm to recover him? and shall think it to be his departure out of this world; on that day unto thy Lord shall he be driven. For he believed not, neither did he pray: Wherefore, woe be unto thee; woe! Dost man think that he shall be left at full liberty, without control? God formed him and fashioned him with just proportion. Is not he who hath done this able to quicken the dead?—The Koran of Mohammed.

### Annihilation and Transmigration.

Buddhism knows no creation and teaches annihilation and non-existence of the soul. Brahmins believe in the transmigration of souls.—"Christian Unity in Effort, by Frank J. Firth.

### Illustration.

There is at Guelma, in North Africa, a beautiful rose colored monolith erected by a young Roman in memory of his wife. Its inscriptions picture a door opening in, slightly ajar, token of another home; and the figure of a cock crowing, the sign of a new day. If this heathen of antiquity could in his darkness find hope, how we who live in the glorious gospel hope of the resurrection should rejoice!

A singular fact in the history of St. Paul's Cathedral, London, is that the first stone the masons brought from the rubbish of the former cathedral, destroyed by fire, was part of a sarcophagus on which had been inscribed "Resurgam," "I shall rise again." This prophecy was fulfilled, for out of the old ruins a veritable poem in marble has arisen.

God has filled all nature with this doctrine. If the little insect that is formed on the leaf in a few short days takes wings and soars into life, if the dry root that has lain motionless

during the winter frosts sends its green life upward, if the grain of wheat holds a power that will produce after its kind, how much greater the possibility that lies in the life of man! The one sweet, triumphant note which the soul of every man flings out as it passes on through the gates of the material realm is, "Resurgam."—The Presbyterian.

## SINS COMMON TO CHURCH AND SOCIETY.

Rom. 13:7-14; Matt. 5:19, 20; 1 John 1:8-10; 1 John 2:1, 2.

### Homiletic Hints.

I. Self-indulgence, pride, covetousness, blindness.

II. God hates and must punish sin.

III. Intercourse with Christ the cure for all sins.

How to get rid of sin. I. Holy Spirit and conscience lead to conviction. II. God's conditions,—repentance, confession, restitution, if necessary, must be met.

III. Accepting God's remedies.

1. Blood of Christ 2. Daily cleansing by the Word.

### Suggested Ways of Working.

Have you offered the remedy to one sinner this week, or the past month?

### Thoughts on the Theme.

#### Wealth of the Church.

The church is rich and growing richer. She has gathered vast stores of the "loaves and fishes" of this material life. The millionaires appear among the sons of God. "Purple and fine linen," rather than "raiment of camel's hair and a leathern girdle," are the apparel of the elect. The accumulation of wealth within the church and subject to the church, is simply enormous. Millions upon millions could be laid this day at the feet of Christ by the disciples of Christ, without calling a halt on a single business enterprise, or stopping one wheel in the mighty whirl of wealth-making industries.

#### Self-Indulgence.

Self-indulgence is begotten of this increase of gain. If luxury can be commanded, luxury is likely to be had. Men will not walk a rough road if wealth can velvet it. Self-denial is the heart of Calvary; the innermost meaning of Christ's cross. The church has withstood hunger and "grown fat with want; peril from wild beasts, and the blood of martyrs has been her fruitful seed; unbelief, and come out knowing better than ever whom and why she believes; false doctrine, and has flung her faith with a clearer emphasis. But it is yet to be seen whether the church can get rich, and keep her riches. And keep her Lord.—Dr. Herrick Johnson.

#### The Rich and the Poor.

There is also worldly scorn, and this is illustrated in the case of persons who have achieved natural success and lost their sense of proportion, and regard rank and riches as the final standard of manhood. While they may not say it, they have come in the background of their minds to look upon a man with slender possessions as a poor creature

who has failed, to expect deference from those who are not as rich as themselves, to reserve all independence on the part of any one who owes his living to them, and to treat the claims of intelligence and of culture to at least an equal place with those of worldly goods as a sentimental impertinence.

The chief and sorest punishment which befalls the scorner is spiritual poverty, the loss of knowledge and of goodness, which is the chief and only irredeemable poverty of human life. There is love, but not for those who are steeled in self-righteousness; there are treasures, but not for those who are rich and have need of nothing; there is mercy, free and full, but not for those who are married to their sins. For those who are stiff in their own pride there is only the emptiness of their souls as a portion; for those who are meek and humble there is the whole fulness of God "who scorneth the scorners, but giveth grace unto the lowly."—Maclaren.

### Covetousness.

If the proverb that a man is known by the company he keeps, be applied to sins, the covetousness is a much more serious sin than it is commonly recognized to be in respectable society. In the Bible God stands it up in a class with idolatry, profanity, adultery, perjury, theft and murder. The only sure and certain remedy for covetousness, to which the spirit of the age is tempting us, is a prayerful consecration of our all,—of time, of talents, of riches,—to the Lord.—From *Revival Quiver* by Rev. L. A. Banks.

### Self-Satisfied.

Men often tell us that the terrible thing about all the inferior side of life is that it cannot satisfy us, but . . . there is something more terrible even than that about it; it cannot satisfy us. I mean we can change so that, whereas what we were at the beginning would never have been satisfied by it, what we became at the end was satisfied by it. All the higher hunger dies away, the higher thirst vanishes, and we are left without those possibilities to be content in the mere hell of an impotent and neglected and frustrate life. That is one of the terrible consequences of spiritual indifference. After a little while the capacity for being anything else has vanished from us.—Robert E. Speer.

### Sin, Hateful to God.

Sin, if hateful to God, must be as hateful now as ever it can be. If God is earnest in delivering me from sin, he will deliver me now; and if I am in earnest about being delivered, no expectation of future deliverance can compensate for the misery of present bondage. The Saviour I need is one who can help me today, one who counts my present enemies his enemies, and who can communicate to me such real strength as shall make the difference between my being defeated and conquering them.—Marcus Dods, D. D.

### The Son Makes Free.

Intercourse with Jesus Christ is the radiance for the canker of materialism. He is the One and only Fair, the Ideal for all men everywhere, throughout all time. His radiant life, unshadowed except by the sin of man



as never dominated by things material. None can deny that material things are hard tasks-masters. Success, possessions, honors—how high is the price exacted from those who make their happiness to depend upon these!

The voice from Galilee says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." His touch healed the leper, so it can cure the canker of world-ness and materialism, and a life of freedom is possible for all who will en throne Christ as King.—Rev. Geo. Eayrs, F. R. Hist. S.

#### Illustrations.

##### The Serpent in the House.

A missionary in India used the following illustration, "A great and deadly serpent entered into a house, and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. "A snake, a deadly snake, has come here to live. Oh, what shall we do!" Said one, "Have the house thoroughly whitewashed." Said another, "Have it painted, too, and send for the carpenter to mend doors and windows." Said a third, "Send for a Brahmin to utter a mantra 'sacred voice' in Sanscrit). All this was one and for a while the family lived in peace. But one night when all were asleep the snake came out of its hole and bit the father so he died. Two nights later the reptile bit the son, who died also. Brother, do you know the meaning of this parable? The house is the body; the hole in the inner wall is the heart; the serpent is sin. All your daubings and ceremonies are of no avail; you need a remedy for the bite of the serpent, and Christ is the only remedy.

##### The Glare of Sin.

A collision of automobiles caused by the glare of lamps resulted in the death of several persons and the injury of others. One man was under the car making repairs when a second auto crashed into it. The driver had been blinded by the glare of a third automobile, and in swerving out struck the standing machine. As the driver of the second machine lay in the ambulance he kept repeating, "My God, that glare, that glare!" How many a poor unfortunate is lying in the wards of our hospitals ruined by the glare," the glare of sin.

## WHY ARE YOU A CHRISTIAN?

A Study of I. John.

#### Homiletic Hints.

- I. Like the disciples we have had a definite personal transaction with Jesus. 1 John 1:1-2.
- II. Because we love fellowship with the best lives. 1 John 1:3.
- III. Because we need an advocate and protector from the wicked one. 1 John 2:2, 29.
- IV. We want the manhood and womanhood of Christ Jesus, the best God has for us. 1 John 3:1, 2.
- V. We love him because he first loved us. 1 John 4:6-12.
- VI. Faith brings assurance,—the witness of the Spirit with our spirit. 1 John 5:10.

## Suggested Ways of Working.

Mark the word **know** throughout the Epistle. Then summarize how we may know we are Christians.

### Thoughts' on the Theme.

Having been saved, we want to know it. But how? The Scriptures say by simple reliance on the word of God. But man wants to know it by "feeling it." In an experience meeting that the writer attended in a Georgia town, one after another had said he "didn't feel right," "didn't feel that he had power for service," "didn't feel that his life was right with God," "didn't feel that he was fit to be called a Christian," "didn't feel like he ought to be a member of the church, or an officer in it," etc.

Finally one good brother rose and put them right by saying: "Brethren, I've been settin' here and a-listening to you all talk for a long time, and I ain't heard nothin' but 'feelin' an' fitten,' 'feelin' an' fitten,' and I want to tell you that there ain't no feelin' ner fitten' in it. None of us are fit, and it ain't feelin' that we need; it's faith!"—Rev. C. I. Stacy.

### Are We Saved?

Works do not win eternal life for any one; but any one who has eternal life shows it in works. As Mr. Pierson said in commenting on a recent lesson, in these columns: "Christians work not to be saved, but because they are saved." James has been criticized for putting too much emphasis on works as an essential evidence of salvation; but neither James nor any other New Testament writer begins to give as much emphasis and importance to works as did Jesus Christ himself. The three lessons that may be found in the twenty-fifth chapter of Matthew ought to burn this truth deep into the life of every one who reads them—especially of every professed Christian. Profession is not enough. A single act of turning toward Christ is not enough. The mastery of the whole life by Christ, so that Christ may continually bring to pass, through one's life, those superhuman works in his kingdom which only he can do: This is the evidence of salvation which he asks of those who claim to be his disciples. "Every branch in me that beareth not fruit, he taketh it away."—Sunday School Times.

#### Illustration.

A grocer's clerk was once asked why he became a Christian and related the following story:

"There was one woman where I went for orders who was always pleasant no matter what happened. One day her hired girl tipped a boiler full of clothes and hot water all over the floor just as I knocked at the door. 'Did you hurt yourself?' she asked, and never a word about the mess it made. I thought I'd like to be like that woman. Another time I noticed some verses on her kitchen wall. She saw me reading them and asked if I read my Bible. I told her 'No Ma'm, but I'm going to.' Afterward I went to a revival service and became a Christian."

Jesus had been declared to this boy through a woman's daily life.

## STEPS IN THE CHRISTIAN LIFE.

John 3:16, John 1:12, Matt. 10:32, Matt. 16:24.  
Believe, receive, confess, deny, follow.

### Homiletic Hints.

I. We truly believe when our belief works itself out along the line professed.

II. Receive. There must be a definite transaction between God and the human soul. His way accepted. Jesus ruling in our lives.

III. Confess. (1) A witness must be given before men of Jesus; to men of his power to save. (2) Confession of sin and restitution whenever necessary. (3) Confession to God in prayer.

IV. Deny. Self must be crucified daily. Overcoming temptation. Putting off old habits displeasing to God, whenever they are revealed to us by the Spirit.

V. Follow. Our daily guide the life of Jesus, what he would do and say, so we must read the word daily.

### Suggested Ways of Working.

The meeting planned specially for young people. Distribute cards having the following outline:

#### Believe on the Lord Jesus Christ, and—.

Belief must come first—belief that Christ is sent to give us life; belief that it depends upon our connection with that One Person whether we shall or shall not have life eternal.

We must also "come to him." To come to him is to approach him in spirit, and with submissive trust; it is to commit ourselves to him as our Lord; it is to rest in him as our all; it is to come to him with open heart, accepting him as he claims to be; it is to meet the eye of a present, living Christ, who knows what is in man and to say to him: "I am thine, thine most gladly, thine forevermore."—From *Footsteps in the Path of Life*, by Marcus Dods, D. D.

### Thoughts on the Theme.

#### The Price of Following Christ.

Those who confess Christ in India fly in the face of caste, and become outcasts at once. It is a terrible test. They literally forsake father and mother, houses and lands, wife, sister and brother. Unless Christ fulfills to them his promise, woe is India.

#### Knowledge and Conduct.

It is only by the indwelling of the Holy Spirit that the Christian life becomes possible to any one of us. We are not made Christians by ideas, but by the Spirit who dwells within us. It is amazing how little our knowledge amounts to in curbing our propensities or in strengthening us for noble deeds. Have you ever compared your knowledge with your conduct? What a contrast! Your knowledge is a mountain, your conduct is a mole hill.—Charles E. Jefferson.

#### Others.

There are circumstances so afflicting and straitened, so tormenting and hampering, that we are apt to think we do well if only we do not cry out and let all the world know how we suffer; but there is a better thing to

do always, and that is to set ourselves with patience and self-crucifixion to think of others and do our best for them. In the worst circumstances, in circumstances so perplexing we know not how to act, there remains something to be done which we could in other circumstances do, a good fruit to be borne which needs these grievous circumstances as its soil and which when it is borne will be more sweet to our taste eternally than all the happiness which success and pleasure give in this world.—Marcus Dods, D. D.

### Illustration.

#### Faithful Because of Followers.

One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat with a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in anyone who does a piece of work well, I went out to talk to him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up. "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No, I suppose not."

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along," he answered, simply. "If I put on shoddy cloth or do bad work they will find it out in a few weeks, and the next mender who comes along will get a cold shoulder, or the bulldog—see?"

Yes, I saw; and I wished that every workman in every trade and profession had as general a conception of his duty to his calling as this itinerant umbrella mender.—Exchange.

## FUNERAL READINGS AND POEMS FOR PASTORS.

Every pastor has probably noticed these things. First that every word read or spoken at a funeral has a peculiar emphasis or significance. Second, that some beautiful poem with scripture bears comfort as nothing else can. Often a pastor is asked for a copy of a poem read. The writer has often been requested to write out the full service both for the family and for the newspaper so that copies could be sent to friends.

Rev. Salem D. Towne, 203 Sudbury Building, Boston, Mass., is rendering great service to pastors by printing funeral readings and poems for this very purpose. We have copies of his little pamphlets. They are only seven inches in size, printed on white paper in green ink with gold print on the covers. They are very neatly gotten up and are just exactly what many pastors have felt the need of for years. The poems are sold for a penny each. Any one interested should correspond with Mr. Towne.



# HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

## Best of Recent Sermons

REV. LOYAL W. MADDEN, REV. JAMES LEARMOUNT, BISHOP E. R. HENDRIX, D. D., REV. J. H. JOWETT, D. D.,  
REV. CHARLES C. ALBERTSON, D. D.

### Palm Sunday: The Rubicon of Life

REV. LOYAL W. MADDEN, HOOPESTOWN, ILL.

Texts: "He steadfastly set his face on Jerusalem." Luke 9:51.

"And when he came into Jerusalem all the city was moved." Matt. 21:10.

Palm Sunday inaugurates the final stage in our Saviour's sacrificial journey. This is the fulfillment of the prophecy: "Tell the daughter of Zion, behold, the King cometh unto thee."

Our Saviour has spent the day before at Bethany, and on Sunday morning proceeds to the city. This is the prelude to his passion. This is the day on which the Jews are to select the paschal lamb, four days before the passover. The Saviour, conscious of his call to die for his people, puts himself into their hands. He now feels that his time has come and he proclaims himself, the Messiah, the King of Peace, by entering into Jerusalem, the metropolis of peace, in a way that no one could mistake his meaning.

Through the great respect the people had, for him, they broke palm branches and strewed them in the way, and spread their cloaks in the pathway. This is the greatest public display ever made over Jesus.

He steadfastly set his face on Jerusalem. It is recorded of Oliver Cromwell on the eve of a great battle, especially when the odds of victory were against him, that his soldiers would eagerly scan his face before the note of the bugle sang out its summons to charge. "See," they would exclaim, as he passed slowly along the line; "See, he has his battle face on today!" That glimpse of the set iron countenance of their leader made defeat impossible. The "battle face" of Cromwell interpreted courage and victory to his followers. Behold, then, the "battle face" of the Son of God! Behold him passing upward with the majestic step of a conqueror on his way to the city of his death!

This is a picture of Christ pressing forward with a stern determination to the accomplishment of his life work, that I ask you to take on this Palm Sunday as the type of that spirit in which every true soul should meet its appointed task. Every life has its Jerusalem toward which it moves, the climax at which its work is finished.

Yet how all earthly types fade into insignificance before the spirit in which Christ faced the cross and his death. As we follow him step by step through these scenes, wonder dies into love before the sublime devotion of his passion and death.

There are two qualities in the character of Christ which are expressed in the text of the morning. His courage and his constancy.

I. There was first of all his courage of decision, when he first took up his cross. Decision is the only gateway into Christianity. Men are

not driven into the kingdom of God, neither do they stumble onto it in the dark. Christianity is not a haphazard nor is it a despotism.

1. It begins on the human side, in the simple act of courageous decision. Yet how many men and women today are afraid to exercise the first type of Christianlike decision. They dare not set their faces to the initial duty of deciding for Christ.

The rubicon of Roman history was an insignificant stream, and the crossing of it a simple task, yet when Caesar's legions forded that mountainous torrent they sealed the destiny of Rome. It was not the stream nor the crossing of it that made that act significant; it was the determination to do or die that made the Rubicon a turning point in Caesar's history, and since then has made it the symbol of decision in the supreme moments of opportunity.

Every life has its Rubicon—the narrow stream of opportunity cutting across its experience and separating with ineradicable lines what goes before from what comes after. Such a cleavage in life follows the moment of decision, when with simple courage a man faces his cross in the spirit of Christ.

2. The second feature in the courageous Christ is the courage of conviction. Conviction in modern life is one of those words that has grown effeminate. The man who in the name of truth will stand for his conviction, no matter what it costs of his personal feeling, is revealing the steadfast face of the Christ. Yet where is the man today who stands for conviction? We label him a crank. We pour on him the vials of our contempt when he speaks. Scorn never finds an easier mark than that of conviction. But the man or woman who today stands bravely for conviction in society in defence of principle and duty and Christian conduct is serving the Lord in the hottest of the battle and where victory counts for the most.

3. The courageous Christ faced the cross with the courage of repression. "As a sheep before his shearers was dumb, so he opened not his mouth. When he was reviled, he reviled not again." This was the courage of repression from a perfect self-control.

It is very hard sometimes to have control over self, even enough to keep still and allow things to work out in the right way.

II. The triumphant Saviour showed great endurance, in that he bore his own cross. When the great Frederick Robinson was drawing to the close of his life he suffered excruciating spasms of pain. To help him bear his pain, he had carried into his bedroom that beautiful picture of Christ's face painted by Da Vinci, so that when he

awoke and suffered great pain, he could look upon him whose patience was calm at all times.

The multitudes welcomed him. A very great multitude spread their garments in the way, and others cut palm branches from the trees, and strewed them in the way. "And the multitudes that went before, and that followed, crying hosanna to the Son of David."

More than two millions of people were accustomed to be present at this feast. No wonder that there were multitudes to make demonstration at the coming of the Prince of Peace.

The children had a part in this demonstration, "And the children crying in the temple, saying hosanna to the Son of David." The chief priests and the scribes made objections, they were moved with indignation, spoke to him about it. He answered, "Yea, did ye never read, out of the mouth of babes and sucklings thou hast perfect praise?"

Children had a place in the temple to welcome Christ on his triumphant entrance, so they ought to have a place in the church, and be in that place in the Sunday services.

The wise teacher knows that if he can get the child to learn a few facts concerning physiology or the history of his country, that after a while the mind will take fire and the flaming interest will spread and grow into a mental conflagration.

Pitt understood this principle and used it with his boy. Made the boy translate the great orations into good English. He filled his mind with tales of eloquence. For years it was compulsory, but when the boy was scarcely more than 12 years old he had the material in memory for interest and thinking. From that time he was an enthusiast on the subject of oratory and became the great speaker of the House of Commons.

So it has been with great orators who have moved the great assemblies. They have come up through the severest training. Demosthenes, Webster, Gladstone and Beecher have given many years to training of voice and gesture. Beecher tells that for four years at Amherst college he was under the care of one of the greatest teachers of elocution.

Shall men neglect drill and training in morals? Shall the child grow up to attend church and Sunday School, to read the Bible or not, just as he pleases? Neglect it, and you neglect it at your peril. The duty that you neglect today may break your heart tomorrow. No parent has done his duty until he has fixed in the mind of his child certain great essentials of the Christian faith—the "Thou shalt not of Moses, the characters of David, Jacob, Joseph and Daniel, whole Psalms and parts of others and the Sermon on the Mount."

### III. Christ's final triumph.

The revelator tells us, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing."

The diamond jubilee in 1897, marking the sixtieth anniversary of England's greatest Queen, was one of earth's greatest gatherings. No Roman triumph was ever so magnificent or meant a millionth part as much for good. The whole empire was enthused; princes of India and premiers of eleven self-governed colonies, with their suites and soldiers, brought brilliancy to the show and demonstrated the extent of the military resources of the empire. And yet far

greater was the "Choir Invisible," far more glorious the religious, moral, literary and scientific improvements made to bless the people, which invisibly accompanied every procession.

The demonstration made on Admiral Dewey's return from his great victory was far the greatest our nation has ever made. The colossal arch over Fifth Avenue in New York, by Mr. Lathrop, was one of beauty and wonder, the group representing Peace, by Mr. French, was most appropriate, and the multitude in that gathering almost innumerable. But the arch over the Golden Gate will be grander, and the peace sweeter, and the throng will be much greater, when Christ's reign becomes universal and all nations are brought to bow before him!

Jesus riding in a triumphal procession was an object lesson, a living parable setting forth the triumphant march down the ages. All the incidents that were incarnate in his career and emblazoned in his sufferings and death and resurrection, were destined to be triumphant. Palm Sunday prefigures the entire history of the Church from below. The history of the Church is the march of the glorified Lord Jesus across the continents and centuries. He marches towards the final domination of the whole world.

Commerce, railroads, printing presses, inventions, wealth, civilization are all included in the triumphant march, paving his way and advancing his kingdom. All are cast down before him in his onward march. All the redeemed of thousands times ten thousand and thousands of thousands are singing his hosannas and joining in the song. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and such as are in the sea, and they that are in them, heard I, saying blessing and honor, and glory, and power be unto him sitteth upon the throne, and unto the Lamb forever and ever."

"The gospel banner wide unfurled,  
Shall wave in triumph over the world,  
And every creature, bond and free,  
Shall hail the glorious jubilee!"

## SERMONS ON MISCONCEPTIONS

By Rev. R. F. Leach, Watertown, S. D.

Misconceptions as to Basis of Religion.

Misconceptions as to the Bible.

Misconceptions as to the Interpretation of the Bible.

Misconceptions as to the Beginning of Christian Life.

Misconceptions as to Living the Christian Life.

Misconceptions as to Perfection and Sanctification.

Misconceptions as to Place of Experience in the Christian Life.

Misconceptions as to the Source of Comfortment.

Misconceptions as to What is a Successful Church.

Misconceptions as to the Holy Spirit.

Misconceptions as to Foreign Missions.



# Easter Thoughts: Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

Before the time of Jesus very gloomy and uncertain views were held about the future. This comes out in a very striking manner in the Hall of Inscriptions in the Vatican at Rome. On one side are more than fifteen hundred epitaphs from the tombs of departed heathens and their gods from Pagan Rome, and on the other side as many epitaphs and expressions of hope from the tombs of departed Christians. Looking on the Pagan epitaphs and inscriptions you see the valley of death, the king of terrors, lions seizing on horses, emblems of destruction, and words of despair. On the Christian side you see pictures of the Good Shepherd bearing home the lost lamb—a sign of salvation, words of hope, and a consciousness that the best life is yet to come.

In the catacombs of Rome you read inscriptions like these: "Alexander is not dead, but lives above the stars."

What made the difference between the two sets of inscriptions? It was the fact that we celebrate at Easter time—the resurrection of—Jesus.

But there has always been in the world a longing that such a resurrection as is spoken of in the New Testament might be true. The ancients dreaded old age. Grecian literature gives many a picture which shows a longing for perpetual youth. They thought that the gods gave their favorites the power to become immortal. It is pathetic to think of those who lived thousands of years ago, and how they tried to keep alive the idea of another life. In the graves now being dug up, warriors have been found with swords and shields beside them, and ladies with their jewels and mirrors—all ready for use in the other world.

The people in the world before Christ's time had a horror of the grave. But when Jesus came, he told them that he would go down into the grave and he would rise again from the dead. He said, "You are afraid of the dark grave. I will go in." Just as your mother might go into a dark room to place a light there for you. Then he came back, and said, "Now, it is all right, there is nothing to be afraid of, you go in." And ever since he rose from the dead, people have known that really there was no death, because Jesus conquered it and told us that we also should do so, and live on for ever in his presence. It will be

"Not for an hour or two,  
Catching a distant view,  
Distant and dim;  
Not for a little space,  
Gazing on Jesus' face,  
Ever with him."

But—"Ever at home above,  
Ever with him I love,  
Happy and free!  
Father, thou hearest prayer;  
Saviour, O take me there,  
Ever with thee."

I read the other day that in a Scottish valley beside a little brook, where there was no good soil, a Highlander once planted a tree. After a time it faded and drooped. But again, suddenly, and to the surprise of everyone, it made a new start in life, and bore rich fruit. What

was the explanation of its new life? An examination was made, and it was found that, with a marvelous vegetable instinct, it had sent out a shoot which ran along and over a narrow sheep bridge, and rooted itself in the rich loam on the other side of the brook. From this new rich soil it drew its new life. And that is like the Christian, his roots are stretched out away into the unseen world where Christ is, and some day when this branch—the body—dies, the real life, the life rooted in Christ, will still go on.

This view of death and the hereafter has produced wonderful results. The nurse who sat by the death-bed of William Blake, the poet and artist, said afterwards: "I have been at the death, not of a man, but of a blessed angel." Death-bed scenes among Christians are now among the most beautiful and triumphant things in the world.

An old community of monks—Trappist monks—live in complete silence. They, however, make one exception. When they pass one another they are allowed to say, *Memento mori*—Remember death. The Russians have a better saying. On Easter morn, one exclaims, "The Lord is risen!" Another answers, with uncovered head, "The Lord is risen indeed!" I like the Russian style best. I don't look forward to dying at all. Only my friends will one day look upon my poor dead body, but my soul will still live in the presence of God. It is better to remember life than death. And best of all is it to live with Christ every day. That is the best preparation for immortal life.

A Christian girl, who was with her father on board the *Stella* when that ship was wrecked on the *Casquets*, was put into one of the boats, but the father remained with the sinking vessel. As the daughter left the ship's side she heard her father say, "Good-bye! We shall meet again!" Then the vessel sank. When the girl was asked whether she was not frightened at that awful moment she said, "No; I was not afraid to die, because I was trusting in Christ my Saviour. But I was ashamed to die and appear before my Lord because I saw how poor and useless my life had been."

"Who doth himself in Christ's grave lay  
Shall rise with Christ on Easter Day.  
Who conquers self for other's need  
Hath risen with Jesus, risen indeed.  
Who selfishness at the Cross lays down  
Shall share with Christ the throne and crown."

A traveler who was much away from home often used to send a telegraph message to his wife saying on what train he would reach home, and sometimes he would add a kind word for his little boy Arthur, saying, "Tell Arthur I shall sleep with him tonight." But one day when the father was far away from home, little Arthur was taken with a fatal illness, and lay hot and feverish in his mother's arms. His mother was heartbroken. "Don't cry, mamma," the little fellow said, "I shall sleep wiv Dod, 'oo know. Send a telegraf to heaven, and tell Dod I shall sleep wiv him tonight."

Look up into his face, boys and girls, telegraph, tell him that you give yourselves to him, then living in and for him your eternal life and happiness will be assured.

# The Seed Plot and The Seed Corn

BISHOP E. C. HENDRIX D. D., LL. D., KANSAS CITY MO.

Text: "The field is the world; the good seed are the children of the Kingdom." Matt. 13:38.

Our Lord was the greatest expounder alike of Revelation and of Nature. He never dissociated the two, for both were books of God. He spoke to his own beatitudes and to those who were without in similitudes. His parables thus had a growing fulfillment, as nature itself has, "for all things were made by him and for him and in him all things consist." It is one of the proofs of his divinity that our Lord, speaking in parables, spake as none other man ever did. Not even an apostle ever used this rich form of speech and of instruction. Our Lord had charged these natural objects, with spiritual meaning which he himself designed that they should teach. Thus in the parable of the sower he teaches us the seed plot and the seed corn.

I. Our Lord teaches that the seed plot is essential to the propagation of seed corn, while the seed corn with its marvelous increase glorifies the seed plot. "Our Lord can save this world, but our Lord cannot save it alone." There must not only be the good seed, but good soil. God alone can give the good seed, man must furnish the good soil. The good soil is not alive the seed corn and to propagate it.

II. The good soil of earth, the choicest for man's use, is found in the temperate regions where cereals can be grown. Neither the Arctic nor the tropical regions grow the better type of men or of nations. The temperature is too forbidding from the cold or too enervating from the heat. Wild beasts may reach their gigantic stature where man remains a dwarf. Nature may pauperize by her plentiful fruits while the dweller in the tropics does not need to cultivate the soil and so remains always a minor. Dependent as a child upon nature's bounty, he does not need to exert himself and, should adverse circumstances bring a scant supply, none are more helpless than the children of the tropics. Never taught to win his bread from the soil, whether in the frigid or tropic zone, man lives either a predatory existence on the one hand, as he seeks his food amid icebergs, or an indolent existence, as he gathers what he does not sow amid tropical luxuriance.

III. God seems to have established sacred relations between man and cereals. Even the ancients observed this fact and said that grain of all kinds was a gift of the goddess Ceres. Other foods of value, as some of the vegetables and fruits, have been developed from some grass or crab. But there is no trace of a cereal ever having come from anything lower. Nor is there any indication that cereals preceded man's presence on the earth. They can only be propagated by man's labor, and so be perpetuated. It is not a volunteer crop, but it must be sown annually and reaped or it will disappear from the earth. It is not even fertilized by insects, as are many fruits and flowers, but by the breath of God, as the gentle winds scatter the pollen and so make good the promise that "seed time and harvest shall not cease." It is the one fruit of the earth which is not sometimes a universal failure, and the one kind that can be

stored and kept to meet emergencies. Yet such is our conscious dependence on God for our bread that we daily pray, "Give us this day our daily bread." At one time of every year we await in about a month of famine, before the harvest is gathered. Our cattle, too, are dependent on man's industry for their winter food, so that man must sow and harvest the grain for their necessities.

IV. God rewards man's industry in sowing and reaping by giving him a fixed home near his growing crops and with church and school to make home the more attractive. He never ceases to be a mere nomad wandering on the face of the earth, or dependent on the uncertain chase for his scant and irregular supplies. He is advanced beyond the pastoral stage, which requires him often to go far afield to find pasture for his flocks. But with a fixed and trustworthy source of supply from his ample and fertile fields, commerce is now possible to man, and he can sail his corn-ships to remote shores and bring back what other lands produce. Thus his world is broadened and he brings back new ideas, larger knowledge of the race and of life and history, and men are bound into brotherhoods by their mutual knowledge of what each has done for the ongoing of the race. Not only is "the whole world the burial place of great men," but the home of great men where they live. Our heroes are not the property of any one people or time, but belong to all as fast as we know them.

V. God graciously encourages the faith and industry of man by making the harvest in such excess of the sowing. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The dependableness of God is at the basis of all worship. He is a God of goodwill who wishes well to his own, and he pre-eminently the Lord of the harvest. Nothing is so notable in all nature as God's reward of faith and industry. God gives thirty-fold to the sower of wheat and a hundred-fold to the sower of corn. Measure God's harvests by reckoning them undiminished for twenty years. Thus a bushel of wheat in twenty years would require 10,995,989 such worlds as this to hold the crop while this earth if a hollow sphere would hold more than thirty-one sextillions of bushels, and there would be wheat enough left in the remaining fraction to feed the race for millions of years. If we plant a bushel of corn and continue to plant its produce for only fifteen years we shall need 31,536,188 such cribs as this earth would make, and the little fraction over would feed the world corn for many billions of years. It is this confidence of adequate return for the labor that encourages agriculture as the basis of all prosperity. The wheat fields of California have made larger and surer harvests than the gold fields. So the increasing area of wheat around the world in Russia and Argentina and Canada and South Africa and Siberia and even in Alaska. The wise adaptation of the hard seed to the severer climates and the quick returns in some ten weeks from the sowing of some of the cereals make sure our breadstuffs



f man will do his part in sowing the seed corn.

VI. The choice of proper seed plots makes sure both the seed corn and the abundant harvest. Loss of seed corn on the hard and irresponsible roadside, where the seed is trodden under foot and where the birds devour it, is made up when the good soil is found. So when much seed falls on stony places and amid dirty soil, where briars and thorns choke it and it brings forth no harvest to perfection, God still provides in the good soil for the hundred-fold return. Power to match the tasks of life comes from the Lord of harvest, who gives peace and sleep to the tired worker while God gives the harvest. The dependable God pays the largest and surest wage in all the world.

VII. The hope of the world is in the seed corn and the seed plot. Failure to sow is to lose, no less than failure to reap is to lose. The seed will not sow itself, and failure to sow the truth, like failure to sow the seed, is to forfeit what we have. "From him that hath not shall be taken away, even that which he seemeth to have." We only really have as we improve, and truth becomes ours as we use and embody it. The good seed are the children of the Kingdom, and the seed that God sows is men, the best possible seed raised in the best possible seed plots. When God would save a nation he scatters a handful of the best seed corn, as when Paul and Barnabas were scattered in Cyprus, and Paul and Silas were scattered in Asia Minor, and Luke was joined to them in the little handful of seed corn that meant the evangelization of Greece and later in the Grecian colonies

in Asia Minor, which the Lord of the harvest forbade Paul to evangelize until the seed corn was ready. How Paul gathered his ripened seed corn in the furrow and went on scattering it as he went until he was forehanded enough to be ready to sow Rome with the seed, and even to take his journey into Spain looking for the good ground.

VIII. The work of Christian lands today, in addition to sowing the seed in all heathen lands, is in raising seed corn in the soil where it will grow best. The five thousand choice student volunteers now in the field are such seed corn. Those are peculiarly Christian colleges where the missionary spirit grows apace with the learning of the Christian truth of divine revelation no less than of science. None but the Christian religion can survive civilization, whose ascertained facts undermine all scientific theories in paganism. But it is not enough to overthrow, it is essential to build and to preoccupy ere other false views take the possession of the soil. Never was the urgency so great and never the zeal so consuming. "Jewry for 1,800 years has been given to money-making and has produced no Paul." There must be folio copies of mankind, your Angelos, your Goethes, your Wesleys, your Gladstones, and these can be grown only in the most responsive soil if their influence is continental. Of these his influence is greatest after death who best grasped and embodied divine truth in life. John and Paul are the greatest teachers next to Christ after nearly twenty centuries. Who can measure their rate of increase?

## Life With Wings

REV. J. H. JOWETT, D. D., NEW YORK, N. Y.

Text: "They shall mount up with wings as eagles." Isaiah 40:31.

"They shall mount up with wings as eagles." Who shall? "They that wait upon the Lord." And waiting upon the Lord is not merely a passing call, but an abiding in him. Waiting is not so much a transient action as a permanent attitude. It is not the restless vagrant calling at the door for relief, it is rather the intimacy of the babe at the breast.

They who thus wait upon the Lord shall obtain a marvelous addition to their resources. Their life shall be endowed with mysterious but most real equipment. They shall obtain wings. We do well when picturing the angel presences to endow them with wings. At the best it is a clumsy symbolism, but all symbolisms of eternal things are clumsy and ineffective. And what do we mean by wings? We mean that life has gained new powers, extraordinary capacity; the old self has received heavenly addition, endowing it with nimbleness, buoyancy, strength. We used to sing in our childhood, "I want to be an angel." I am afraid the sentiment was often poor and unworthy, and removed our thoughts rather to a world that is to be than to the reality by which we are surrounded today. But it is right to wish to be an angel if by that wish we aspire after angelic powers and seek for angels' wings. It is right to long for their powers of flight, their capacity to soar unto the heights. We may have angels' wings. Wing-power is not

only the reward of those who are redeemed out of time and emancipated from death, and who have entered into the largest life of the unseen glory, but it is the prerogative of you and me. "They that wait upon the Lord . . . shall mount up with wings." Waiting upon the Lord will enable us to share the angels' fellowship, to feed on angels' fellowship, to feed on angels' food, and to acquire the angels' power of wing. "They shall mount up with wings as eagles." Now let us see what are some of the characteristics of life with wings.

I. It is life characterized by buoyancy. We become endowed with power to rise above things! How often we give counsel one to another, "You should rise above it!" But too often it is idle counsel, because it implies that the friend to whom we give it has the gift of wings; too frequently he is endowed with feet. If, when we give the counsel, we could give the wings, the things that bind him to the low plains of life might be left behind.

How frequently we are held in bondage by grovelling to the mean and trifling! Some small grievance enters into our life and keeps us from the heights. Some disappointment holds us in depressing servitude. Some ingratitude paralyzes our service and chills our delight in unselfish toil. Or some discourtesy is done to us, we cannot get away from it. Or, perhaps, it is "the naumur of self-will," or "the storm of passion" which prevents our emancipation.

Whatever it may be, and there are a thousand such tyrannies, life is separated from the heav- enlies, and become utterly mundane, of the earth earthly. Well, now, when we get the wings we have the power to rise above these trifles and may appear like gigantic hills. Wing-power gives buoyancy, and we are enabled to look down even upon the hills and see them beneath our feet. The life with wing-power is not the victim of "the spirit of heaviness." It does not creep along the deep, heavy melancholy. In the day of difficulty and disappointment it can soar and sing at heaven's gate.

II. Life with wing-power is characterized by loftiness. "They shall mount up!" You know how we speak of the men and women endowed with wings. We speak of a "lofty character," as opposed to one who is low or mean. There are men with low motives, and they move along the low way. There are men with mean affections which do not comprehend a brother. Now, it is the glorious characteristics of the Christian religion that it claims to give loftiness to the life. There is no feature that the Bible loves more to proclaim than just this feature of "aboveness." It distinguishes the disciples of Christ. See how the ambitions of the book run: "Seek the things that are above," "Set your mind on things above." It speaks also of dwelling "with Christ in the heavenly places." All this describes the life that looks at everything from lofty standpoints and approaches everything with high ambition. We know these men when they appear. How often one has observed the power of their presence in public meetings! Other speakers have addressed the assembly, and the thought and life of the meeting have grovelled along a mean and questionable way. And then the wing-man comes! He lays hold of the subject, and what happens? Everybody says, "How he lifted it up!" A pure atmosphere came round about the assembly; everybody felt the inrush of a purer air and a finer light. We had mounted up with wings as eagles.

III. The wing-life is characterized by com- prehensiveness. High soaring gives wide seeing. Loftiness gives comprehension. When we live on the low grounds we only possess a narrow outlook. One man offers his opinion on some weighty matter and he is answered by the charge, "That is very low ground to take." The low ground always means petty vision. Men who do not soar always have small views of things. We require wings for breadth of view. Now see! The higher you get the greater will be the area that comes within your view. We may judge our height by the measure of our outlook. How much do we see? We have not got very high if we only see ourselves; nay, we are in the mire! "Look not every man on his own things, but every man also on the things of others." It is well when we get so high that our vision comprehends our town, better still when it encircles other countries, best of all when it engirdles the world. It is well when we are in- terested in home missions; better still when home and foreign work are comprehended in our view. We cannot do this without wings, for without wings we cannot get into the heights. The higher we get the more we shall see of other parties beside our own. "Lord, we saw

one casting out devils in thy name, and we bade him, because he followeth not with us." How narrow the outlook! One day the view of the disciples will be immeasurably enlarged and that will be when they are dwelling in heavenly places with Christ. If we remain locked up in an ism we shall never see our brethren in the other isms. If we rise up in Christ we shall meet our brethren there. *Up* is coming by the use of wings! "They shall mount up with wings as eagles."

IV. The wing-life is characterized by proportion. To see things aright we must get away from them. We never see a thing truly unless we see it in its relationships. We must see a moment in relation to a week, a week in relation to a year, a year in relation to eternity. Wing-power gives us the gift of soaring, and we see how things are related one to another. Affliction looked at from the lowlands may appear stupendous; looked at from the heights it may appear little or nothing. "This light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." What a breadth of view! and here is another, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us afterward." This is the bird's-eye view. It sees life "whole."

All these are characteristics of the life with wings. And does it not sound a strong and joyful life? "As Eagles!" How mighty the breadth from which the picture is taken! What strength of wing! And such is to be ours if we wait upon the Lord. We shall be able to soar above the biggest disappointment and to wing our way into the very presence of the sun. "They that wait upon the Lord" shall have all this. Let us abide in waiting and find our joy and our power in the heights.

## PASTORS: THIS BRINGS THE ANSWER

Dear Friend:

The Midweek Service has been the subject of your pastor's special thought and prayer. If you are now faithful in your attendance at the service, please accept this card as an appreciative acknowledgment of your spiritual interest. But if you are not, and providential reasons make it not make your coming impossible, will you join with us regularly in the enjoyment of the means of grace? These cards are being sent to all our members with the earnest prayer and confident hope that our next *Prayer-Meeting* will find the room filled with earnest worshippers. Surely our loving Father should have this uni- versal weekly expression of his children's devotion even though it may cost them much personal convenience to offer it; surely, also, none above the need of this mid-week spiritual up- lift of prayer and praise; and your coming will not only benefit you, but influence and encourage others, and greatly cheer Your pastor,

Printed on fine cards, 50 cts. per 100, prepaid. Can be mailed as post cards or contributed in the church. Address P. Anstett & Sons, 224 Apsley St., Philadelphia.





the festal affairs of boys and  
s, as for those of men and  
men, there is always occasion  
the serving of

## Welch's

*The National Drink*  
**Grape Juice**

WELCH'S is, when you open the bottle, the  
juice that was in the grapes when they  
the vines. Its quality and flavor have not  
ged. We took nothing  
of it—we put nothing in  
change its taste, color or  
ing quality.

### Make a Welch Grape Punch

juice of three lemons and  
orange; small cup of sugar;  
pint of WELCH'S; one  
t plain or charged water.  
e very cold. Add sliced  
s, if in punch bowl.

**Do more than ask for  
"grape juice"—Ask for  
Welch's—and get it**

today for our free booklet of  
Grape Juice recipes.

able to get Welch's of your dealer  
ll send a trial dozen pints for  
press prepaid east of Omaha.  
juice bottle by mail, 10 cents.

**the Welch Grape  
Juice Company**

Westfield, N. Y.



"The Best Version in Any Language"

# THE AMERICAN STANDARD BIBLE



Edited by the  
American Revision Committee  
is the best version of the  
English Bible ever produc-  
ed because it is translated  
from the oldest and most  
authentic manuscripts in  
existence by the greatest  
Biblical Scholars that the  
world has ever known.

The paragraphic division  
is recognized as an indis-  
putable merit because it  
brings the reader closer to  
the original message.

The International Lesson  
Committee decided by an  
unanimous resolution to  
use the text of the American Standard Bible  
in the Uniform and the new Graded Sunday  
School Lessons because it is more true to the  
original and requires less explanation than  
any other.

It is, therefore, used by the Sunday School  
periodicals published by the great denomi-  
national publishing houses and the Sunday  
School Times, and is also the standard text  
book for Bible Study Classes, Colleges,  
Universities and Theological Seminaries.

### The Council of the Reformed Churches

in America holding the Presbyterian System,  
recommended that: "The first and chief text  
book should be the Bible itself, and preferably  
the AMERICAN STANDARD VERSION,  
with references, a Bible Dictionary and Con-  
cordance and Subject Index."

The American Standard Bible has now been  
before the public for ten years, and it con-  
tinues to grow in popular favor, faster than  
any translation before it ever did. The de-  
mand is so great that the publishers have made  
this version in eight sizes of type and over  
200 styles of binding so as to meet every  
want. Prices from 35 cents up.

For sale by all leading Booksellers

Send for Booklet and Price List to

## THOMAS NELSON & SONS

Bible Publishers for the American Revision Committee  
383-385-K 4th Ave., (Cor. 27th St.) New York

# EUROPE!—

## THERE AND BACK \$100

Write for illustrated Booklet "S" descriptive  
of the Superior "One Class" Steamers of the

MONTREAL-LONDON } SERVICES  
MONTREAL-GLASGOW }

OF

### The Allan Line Steamship Co. Ltd.

The Largest and Finest Steamers sailing  
from Montreal, operated on the "One  
Class" second cabin plan, will be employed  
in the above services during the St.  
Lawrence Season of Navigation 1912.

---

FIRST CLASS SHIPS  
MONTREAL-LIVERPOOL  
and  
MONTREAL-GLASGOW  
SERVICES

TURBINE TRIPLE-SCREW STEAMERS  
VICTORIAN and VIRGINIAN  
TWIN-SCREW STEAMERS  
CORSICAN, TUNISIAN, GRAMPIAN  
and HESPERIAN  
RATES \$70.00, \$80.00 AND \$90.00 UPWARDS  
ACCORDING TO STEAMER

For full particulars of the 30 Steamships, 5 Services  
of the Allan Line, Apply

**H. & A. Allan, Gen. Agents, Montreal, Que.**



# COUNTRY CHURCH DEPARTMENT.

GEORGE FREDERICK WELLS, EDITOR  
215 FOURTH AVENUE, NEW YORK

## THE COUNTRY MINISTER AND HIS JOB.

A book agent once said, "The easiest work I ever did was preaching; next to that, selling books." The ministry missed nothing when that fellow left it. No man in America has a harder or more important job than has the average country minister.

At the Country Church Conference at Ithaca, N. Y., Feb. 20th, one country minister asked, "How is the average country minister who had his schooling some years ago and which did not fit him for meeting the problems that confront us now to get the vision and the training for the country minister's job?"

That is a serious question.

No sooner was it asked, however, than the Rev. Silas E. Persons touched my shoulder and whispered, "That man needs the proposed Country Church Handbook."

Let me tell you about the Handbook. We need one. It should be alive, inexpensive, right to the point, clear, potent, inspiring. It should show both the farmer and his minister what the country church job is and how they can get the power to accomplish it. The editor was asked to write such a handbook. To write it, however, so that it will fit all kinds of rural and country churches in all parts of the United States is more than one man's job.

But the editor did not despair. At first a rough draft was written and sent to a dozen of the foremost leaders in the Church and Country Life Movement, asking for their suggestions. Around the luncheon table in Dr. L. H. Bailey's office at Cornell university these persons made their suggestions. By the way, these leaders were Dean G. Walter Fiske of Oberlin, President K. L. Butterfield, President G. B. Stewart of Auburn, Professor F. A. Starratt of Hamilton, Rev. Silas E. Persons, Rev. M. B. McNutt, Rev. C. O. Bemis, Professor A. R. Mann, Professor G. N. Lauman, Miss Anna B. Taft and Dr. Henry Wallace. Three of these were members of Theodore Roosevelt's Country Life Commission. Three are perhaps the best known country ministers on the continent. Their suggestions were indeed very valuable. Their leading request was that the co-operation of country ministers be asked in the matter.

So this is the Handbook number of the Country Church Department. Every country minister, or layman, who will study the following copy and send to the editor at once, some suggestions as to how such a leaflet will be made of the most use will receive, if requested, a complimentary copy of, "A Social Survey for Rural Communities." This survey is a pastor's own analysis of his job as he himself may discover its fullest meaning.

Here is the chance for you to help. Everybody likes to criticize. So tear down as much as you will rebuild more to the point. What should be omitted from this outline? What should be changed? What should be added? When the writing has gone through its fiery trial we trust it will come out pure gold, the common possession of all who have helped in its making, a folder of which thousands of copies will be demanded because of its usefulness.

## COUNTRY CHURCH HANDBOOK.

### Forward.

This Handbook seeks to be a guide and inspiration in making country life everywhere true, beautiful and attractive. It is written for all who love country life—farmers, educators, ministers, business men, toilers in mines and factories, social workers, artists—all whom country life can gladden.

We would enlist men and women who will find in the most difficult, the most neglected and the least understood task the greatest joy and reward. That question which is also most potent and promising is that of the community duty of the country church.

### Guide Posts.

By Country Life we mean the life of people in the open country, in hamlets, in villages, in small towns and other community groups which have the rural spirit and which usually have fewer than 2,500 people.

We use the term "open country" to mean the non-urban territory which also lies outside of towns, villages and hamlets. The open country is the wilderness of swamp, desert and mountains and the dotted plains and outlying neighborhoods where the cottage homestead, the sawmill, the blacksmith shop, and the "little red school house" are the lonely units of human society.

The words "country" and "rural" are used for the same meanings—the life of people in the open country and in hamlets, villages and towns or other community groups which have, as a rule, fewer than 2,500 inhabitants.

By a "church" we mean a local organization of people which maintains worship, is capable of exercising some measure of leadership, and the chief purpose of which is spiritual ministry.

The "social life" of a community is the spirit which springs from the friendly interaction of all the factors which are in harmony with a common Christian ideal, and which go to make up the community.

By a "social relation" we mean more than the friendliness of one person for another. A social relation is a friendliness between persons or groups of persons which contributes to securing the unity of every factor in the community, and is capable of use in realizing the Christian community ideal.

The social relations of a church to its community are those relations which recognize that it is the duty of the church to minister to the final Christian unity of the community whole, and which purposely seek such unity in the Christian ideal.

Social service is any service on the basis of social relations, the purpose of which is to realize the Christian ideal of the entire community.

A community church is one which makes a business of social service.

### The Rural Problem.

The problem of country life is chiefly religious. It is supremely needful and important, as well as extremely difficult, to apply Christian principles to every relation of human life. The problem is also educational. It is necessary for both the individual and the community to gain wisdom or capacity in order to make best use of every good. On its material basis the problem is industrial and economic. The life of a community cannot rise above its material wherewithal. Considered as a whole, the rural community presents a social problem.

The social problem of the country community from the church point of view is seven fold:

I.

To get a God-worshipping group of people.

A worshipping group requires a material provision—a house of worship—and a personal provision—a preacher of the gospel as a religious leader.

II.

To inspire those who worship God to serve the fellow men.

A service group requires a program of spiritual work and teaching which, for the country church in common with all churches consists of:

Evangelism.

Religious education.

Pastoral and personal visitation.

Temperance and other moral reforms.

Missions.

III.

To lead those who worship God and serve their fellowmen to realize fellowship with other like groups if they exist in the same community. A fellowship group is such by the practice of some one of the following plans:

The Maximum Service Inter-church Federation.

The One-Minister Inter-church Federation.

The Inter-church Association.

The Organic Union of Churches to form one Church.

IV.

A church, through fulfilling its life as a worship group, a service group and a fellowship group may thereby develop to the point of abili-

ity to co-operate as an organization with other organizations in the same community.

The church, as a member of a co-operative group, will promote or inspire the improvement of schools and their consolidation where necessary.

The improvement of the grange and other organizations which encourage better farming. The improvement of organizations for public recreation.

The federation of rural social forces which will enable the community to eliminate associations which unnecessarily exhaust local resources.

#### V.

There is yet a harder task for the country church. To worship God, to serve brother individuals, to fellowship actively with related bodies of Christians, and to co-operate vitally with similar organizations having helpful purposes are simple duties. It often happens in the country, as in the city, that home life, school life, civic life, and industrial or commercial life, do not adequately provide needed human privileges. In such case, the church must make of itself a home, a school, a civic institution, or an industrial or commercial agency. At any cost it must create or secure provision for public health, wholesome living conditions, and the care of dependents, defectives and delinquents. By thus substituting, it forms a substitutional relation and becomes a substitutional group. The church as a substitutional group of people, does what is called institutional church work.

#### VI.

Few, if any, churches have been able to so fulfill their relations as worship groups, as service groups, as fellowship groups, as co-operative groups, and as substitutional groups, that they are able to fulfill their larger relation as social or community groups. A church fulfills its social duty and community relation when it is the religious and moral aspect of the whole community.

No church is fully a community church until its life becomes the religious life of the whole community.

We should keep to the home, the church, the school and the grange, bringing these to fulfill their functions for the entire community, rather than to multiply societies which can serve only parts. Every part of community life should be vitally linked to every other part. The country church, when it enters into complete team work with other factors to bring the community to its best possible life, shares in the community group.

The country church is vitally related to church and society everywhere. The church which both gives and receives from social forces outside of the community, thereby enters the world group. It thus realizes its place in the Christian kingdom of God. In the face of needs and problems which cannot be met from local resources, the church may add to its own strength by co-operation with non-resident forces. It is often advisable for the local church to secure the aid of specialists in the solution of difficult problems. It should also be the aim of even the smallest country church to make some useful contribution to the world or need which lies beyond its home community.

Such, today, is the many sided but infinite Christian problem of the country church.

#### Leading Country Ministers.

It is sometimes said that in the present movement for a better country life the agricultural college is in advance of the country school, the country school is ahead of the religious press, the religious press exceeds the home missionary society, the home missionary society leads the theological seminary, while the local country church and its minister is privileged to take lessons from the theological seminary.

Be this as it may, the following country pastors—proud not to have graduated from the work which honors them—may be counted among the most effective leaders in the whole country life movement.

Committee on Home Missions of the Federal Council of the Churches of Christ in America. Rev. L. Call Barnes, D. D., chairman, 215 Fourth avenue, New York City.

The Home Missions Council. Rev. Charles L. Thompson, D. D., chairman; Mr. Joseph Ernest McAfee, secretary; Rev. Warren H. Wilson, Ph.

D., chairman Country Church Committee, room 705, 156 Fifth avenue, New York City.

The Department of Church and Country Life of the Presbyterian Board of Home Missions. Rev. Warren H. Wilson, Ph. D., superintendent; Miss Anna B. Taft, assistant, 156 Fifth avenue, New York City.

The committee on Rural Churches of the United Presbyterian Church. Henry Wallace, L.L.D., chairman, Des Moines, Iowa; Rev. J. O. Ashenhurst, secretary, Pemberville, Ohio.

The committee on Rural Conditions of the Baptist State Convention of New York. Rev. R. A. Vose, chairman, Owego, N. Y.

The Country Church Commission of Cleveland District, East Ohio Methodist Conference. Rev. N. W. Stroup, chairman, Chamber of Commerce, Cleveland, Ohio.

The commission on Rural Life of the Oklahoma Methodist Conference. Rev. B. C. Wolf, chairman, Kildare, Okla.

Commission on the Study of the Rural Problem of the Pacific Coast. Rev. E. A. Kings, chairman, North Yakima, Wash.

Commission on Rural Life of the Miami United Brethren Conference. Rev. G. W. Kurtz, chairman, Dayton, Ohio.

Commission on Rural Life of the American Unitarian association. Rev. Margaret Barnard, secretary, Rowe, Mass.

#### The Survey Idea and Country Life.

When a teacher desires to know how far his pupils have progressed in their personal education, he finds out by means of the oral or written examination. Likewise, when a country church wishes to know its progress in the solution of its community problem, it makes a Social Survey.

An educational survey of a community would be a gathering of the facts touching the relations and possibilities of school life. An economic survey would be a gathering of industrial and commercial data. A temperance survey would enlist facts relating to temperance. The same of boys' work and of Sunday School work. By a Social Survey we mean an inclusive and scientific getting of information concerning all the factors which go to make up the social life of the community.

(Note—Would it not be well to mention here the names and addresses of the country ministers in the United States who are known as pioneers in the successful solution of the community problem of the country church? Whose names shall be given here?)

#### Country Church Object Lessons.

An inspiration for the practical solution of the great social problem of the country church will spring from the study of actual examples of actual solution. The following stories from life, practically speaking, are the cream of country life literature.

(Note—At this point would it not be well to insert references to books, pamphlets and articles which report helpful and inspiring examples of success in country church work? Name such literature which has been most helpful to you.)

#### Home Missions and Rural Progress.

"The idea implied in the phrase 'home missions' seems to be no longer adequate to represent the problem which the church confronts in the country districts," says President Kenyon L. Butterfield.

Reference to our analysis of the rural problem shows that home missions, until recently, have undertaken hardly more than two-events or the first two of the seven flanks in the practical platform of country community development. The missionary agencies of the churches are now finding their way surely and powerfully into the promotion of the complete community program of the country church.

The activities of the following organizations mark a new era of exploitations in this line:

(Note—What organizations have helped you in making social surveys of your parish? What manuals or questionnaire have you found most helpful? What persons do you consider able to give leadership in this important phase of work? Should not our handbook contain some of the best of such information?)



## 6% GUARANTEED

6% FIRST MORTGAGE GOLD BONDS, denominations \$50, \$100 and \$1000 secured by New York property worth three times amount of the loan, value rapidly increasing; interest payable semi-annually June and December.

WE GUARANTEE THE PAYMENT

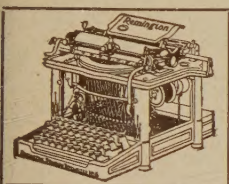
**NICHOLLS-RITTER-GOODNOW REALTY CO.**

408-13 Flatiron Building, New York

Established 1885      Exceptional References

WRITE FOR INTERESTING PARTICULARS

## Special Prices to Ministers



Remingtons, Jewetts, Manhattans, Densmores, \$11.50 each; Postals, Chicagos, Hammonds, Franklins, \$9.00 each. Big bargains in Underwoods, L. C. Smiths and

others. Easy rental proposition on No. 6 Remington. Every machine guaranteed. Try us.

**EQUITABLE TYPEWRITER CO.**

177 William Street

New York

## TEMPLE UNIVERSITY

PHILADELPHIA

**Theological Department**

Embraces resident and non-resident courses, leading to degrees of B. D. (Bachelor of Divinity), and S. T. D. (Doctor of Sacred Theology).

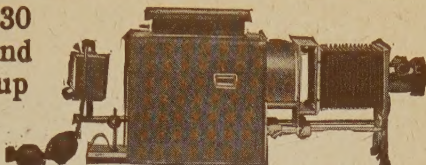
Theological School as well as entire University, has a strong Faculty, representing the various denominations. Course of instruction most thorough and non-sectarian.

Fifty-six other courses, covering every phase of instruction. Two hundred and twenty-two instructors.

Write to-day for Catalogue A, descriptive of our non-resident and resident courses in Theology. An excellent course for ordained ministers, as well as younger students.

**RUSSELL H. CONWELL, D. D.,**  
President.

\$30  
and  
up

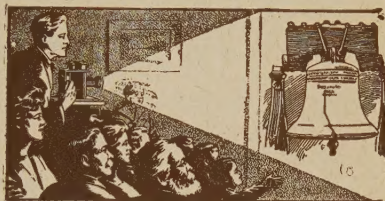


**THE ILLUSTRATOR MAGIC LANTERN**

Beautifully Nickelled      Strongly Finished  
Lenses the Best

Our Illusturator Lanterns are used by the leading Lecturers, by the largest Universities, Colleges, and Schools. Complete Price Lists mailed on application.

This lantern accommodates Electric Arc, Incandescent, Lime, and Alco-Radiant Lights.



**PARLOR POST CARD PROJECTOR**

It shows on a screen the image reflected from a post card or any picture of flat object.

PRICES—\$4.50, \$13.50, \$25.00, \$60.00

**WILLIAMS, BROWN & EARLE, Inc.**

Dept. 16 918 Chestnut St., Philadelphia, Pa.

## Do You Want to Fill Your Church at the Evening Service?

Do you want to give your people a new, delightful and helpful vision of The Man—Christ Jesus Then arrange to present a series of Five Superbly Illustrated Sermons on

### Five Crises in the Life of Jesus

No finer series of sermon illustrations has ever been offered for rental.

For particulars address

**THE GAMEL-BARRON CO.**

LAKE CITY, IOWA

# BELVIDERE TOURS! BELVIDERE TOURS!! BELVIDERE TOURS!!!

Six European Countries. The Rhine and Luther Sections of Germany. Sail on the magnificent S. S. Mauretania 32000 tons. Return on the S. S. La Touraine—one of the Finest Steamers in The French Line. Conductor a Minister of much experience—JULY—AUGUST. \$395 Inclusive. Write for ITINERARY. BELVIDERE TOURS, Belvidere, New Jersey.



# GENERAL INDEX—APRIL

All matter not numbered as an illustration is indexed herewith.

Page.	Page	Page
Advertising capsules .....421	Easter Thoughts; talk to children—Learmount .....461	Passion-week services.....4177
Anti-saloon .....433	Easter Thoughts .....455	Personal .....4257
Benevolences through a boys' club .....419	Ecclesiastical Year .....447	Prayer and praise services.4201
Best of recent sermons .....459	Follow, ours to .....460	Prayer for Trade Union.....4261
Book Notice .....424	Good Friday .....449	Prayer in calling.....4089
Book Notes .....436	Hero, the death of a.....436	Prayer Meeting Depart-ment .....455
Boys and girls, training .....430	Homiletic Department .....459	Prayers, answers to.....4008
Chautauqua, religious work at .....428	Home-training bulletins .....408	Preach, his call to.....4257
Children out of Sunday School .....410	Hopes fulfilled .....408	Preaching method that wins .....4321
Children, save the .....410	Illustrations, Miscellaneous—Wilson .....438	Present-Day Parables—Banks .....4377
Children, talk to—Learmount .....461	Illustrations of Value of Home .....441	Quotable Poetry .....4461
Christianity and Japanese religions .....430	Illustrative Department.....437	Religious Review of Re-views .....4257
Christian Life, steps in the.458	Jowett's ministry to min-isters .....406	Resurrection, the .....4461
Christian service .....440	Know your field, pastors.421	Salary question, minister's.414
Christian, why are you a.457	Labor unions and church.427	Salary \$750, minimum.....413
Church collection, penny in .....425	Life with wings—Jowett.464	Saloon, a year without.....433
Church debt, how they paid.424	Living Buddha .....408	Seed plot and seed corn—Hendrix .....4621
Church, Institutional and Sunday School .....403	Magazine Articles of Value to Ministers .....430	Sermon topics .....423
Church members call.....419	Men and Religion Forward Movement .....431	Sins common to church and society .....456
Church night .....423	Men's service, invitation to.420	Social service .....4261
Church publicity committee.422	Methods of Church Work.417	Stereopticon at Easter.....4177
Church service, holding the Sunday School for .....407	Ministerial Association, how to organize.....418	Summer church attendance.432
Churches abroad, news of.429	Ministry, why men do not enter .....414	Sunday School statistics.....409
Churches, news of, at home.428	Missionary money .....420	Text Card for the pulpit, a.408
City church .....414	Money, where we spend it.433	Topics Illustrated—Prayer.442
Collection facts .....433	New life—Van Dyke .....446	Unusual .....446
Country preacher, the hard lines of .....415	Organization .....415	Welcome card .....420
Debt .....418	Others .....458	Whistling boy's chorus.....420
Easter .....417, 451	Palm Sunday .....447	White slaves' placard.....427
Easter offering pledge card.422	Palm Sunday, the rubicon of life—Madden.....459	Young People's meeting, contest in .....407

## SUBJECT INDEX FOR ILLUSTRATIONS. PAGES 437-454

First figures below refer to illustration numbers; second, to page numbers.

No. Page.	No. Page.	No. Page.
Altruistic death .....457-441	Home, leaving the .....463-441	Palm Sunday .....490-448
Answers, the unsent.....471-443	Home, love in the .....460-441	Palm Sunday lessons.....495-449
Army, a strong and weak .....449-439	Home, making the .....459-441	Pompey's triumph .....491-448
Best, the .....521-453	Home, neglecting the.461-441	Prayer and work .....468-443
Betrayed and forsaken.498-450	Home, saved a .....466-442	Prayer, answered .....484-445
Body, the glorified.....579-453	Home, value of the .....458-441	Prayer, answer to .....470-443
Buckets, the two .....477-444	Honest work .....437-437	Prayer, faith in .....467-443
Calvary, the march to.499-450	Hope permanent .....456-440	Prayer - road always open .....474-444
Care-taker for his fel-lows .....452-440	Humility necessary to wisdom .....455-440	Prayer, self-answered.480-445
Christ, enthroned .....494-449	Ignorance not a basis for judgment .....454-440	Prayer, the power of.483-445
Christ, look at .....433-437	Immortality, possibil-ity of .....511-452	Prayers, sifted .....473-444
"Christian" shovel, a.437-437	Indemnity, the great-est .....500-450	Prayers, the two .....481-445
Copy, looking at the.....433-437	Jesus and the beast.....442-438	Praying for the prayer meeting .....479-444
Cross, where there is no .....501-450	Keep in stroke .....468-443	Raleigh and the Queen.492-448
Days grow brighter.....436-437	"King's on board" .....435-437	Redemption .....502-450
Dead shall live, the.....510-452	Know, how we .....517-453	Resurrection, spirit of.505-451
Decision, loyalty to.453-440	Know, we shall .....528-454	Resurrection, power of.506-451
Die, man not made to.508-452	Knowing the author .....439-437	Resurgam .....524-454
Easter .....522-453	Knee cure .....476-444	Rise, I shall .....513-452
Execution, the scene of our Saviour's .....497-449	Life, Jesus in a .....435-437	Sent of God .....470-443
Fathers of families .....447-439	Life, right view of.....526-454	Sin and sorrow .....446-439
Federation at home.....436-437	Life, runs on .....516-453	Soul, the undying .....509-452
Forget, he could not.450-439	Life, the larger .....515-453	Spiritual atmosphere.441-438
Forward, going .....440-438	Life, the power of.....434-437	Starting to meet the answer .....467-443
Garden and sepulchre.507-451	Love, the power of.....445-439	Texts and themes .....485-447
Garments in the way.493-448	Mercy .....442-438	Texts and themes .....496-445
God, the foundation is.512-452	Monitor's power, the.454-440	Texts and themes .....504-451
God's way of working.443-438	Morning and evening.472-444	Thorns became roses.514-455
Grave, Master of the.523-453	Negro's advance, the.440-438	Thou shalt not .....446-439
Handle that eases .....475-444	Never blocked .....474-444	Throne and rainbow.487-443
Hero, a young .....438-437	Opinion, the making of.451-439	Tomb can be broken.518-455
Home, an irreligious.464-442	Organization .....449-439	Torches, kindle others.525-455
Home, a religious .....465-442	Orient today, in the.488-448	Triumphal entry .....486-447
Home, influence of the.462-441		



## SCRIPTURE TEXTS, ILLUSTRATED BY BOOKS

First figures below refer to illustration numbers; second, to page numbers.

	No. Page.
Gen. 22:7, 8	458-441
Ex. 20	446-439
Ex. 22:28, 27	-442
Ex. 33:17	-442
Deut. 8	450-439
Deut. 24:5	458-441
2 Sam. 10:12	447-439
Neh. 4:14	447-439
Psa. 19	443-438
Psa. 34:15	-442
Psa. 65:2	-442
Psa. 145:18, 19	-442
Isa. 40:31	-464
Isa. 65:24	-442

	No. Page.
Ezek. 36:37	-442
Matt. 7:7, 8	-442
Matt. 13:38	-462
Matt. 18:19, 20	-442
Matt. 21:1-17	486-447
Matt. 21:10	-459
Mark 5:19	458-441
Mark 11:24	-442
Luke 6:38	444-438
Luke 8:37, 38	481-445
Luke 9:51	-459
Luke 23:33	497-449
John 9:31	-442
John 14:13, 14	-442

	No. Page.
John 19:41	507-451
Rom. 6:1-14	505-451
Rom. 6:23	446-439
Rom. 8:26	-443
1 Cor. 13:13, R. V.	445-439
Eph. 5:25, 28	445-439
Phil. 3:10	506-451
1 Tim. 5:4	458-441
Titus 2:5	458-441
Heb. 4:16	-443
Jas. 1:5	-443
Jas. 5:16	-443
1 John 5:14	-443

## DIETZ INDIVIDUAL CUP CUSHIONED TRAYS

Different from others.

### WHY?

- 1st—"Noiseless," as all cup holes are cushioned.
- 2nd—Dust-proof, the Trays interlock.
- 3rd—A short glass—no need of tipping back the head.
- 4th—Automatic Filler—fills rapid and evenly.

Write for illustrated booklet. Outfit sent on trial.

DIETZ COMMUNION SERVICE CO.

107 No. Dearborn St.

Dept. E

Chicago.



## Individual Communion Cups

More convenient and sanitary, and add much impressiveness to the ceremony.

Our service is of the very finest finish and offers the most complete, practical arrangements. We introduced individual service, and supply thousands of satisfied congregations. They never go back to any other service.

List of users on request. Send for free catalogue. Return outfit (our expense) if not satisfied after trial.

SANITARY COMMUNION OUTFIT CO., 48th St., Rochester, N.Y.



SENT FOR TRIAL



## THOMAS INDIVIDUAL COMMUNION SERVICE

with Self-Collecting Cushioned Tray saves 1/4 cost. Shallow glass, no tipping back of head. Instantaneous Filler. Dust-proof Trays.

### OVER 10,000 CHURCHES

using Thomas Service. Send for list and Special Introductory Offer. Outfits sent for trial.

THOMAS COMMUNION SERVICE CO., Box 15, Lima, O.

## OSKALOOSA COLLEGE

Correspondence Courses to usual degrees in Liberal Arts, Divinity, Normal and Graduate. Courses and methods standard. Tuition reasonable. Registrations accepted now. Especially interesting to clergymen unable to attend in residence. Send for catalog. OSKALOOSA COLLEGE, Oskaloosa, Iowa.

## CENTRAL UNIVERSITY

Incorporated Sept. 23, 1896. Offers unsurpassed facilities for the prosecution of studies in Language, Literature, History, etc. Ministers or others interested in Literary or Scientific work are invited to write for circulars outlining courses for HOME STUDY leading to degrees. Students in every state. Strongly indorsed by leading Clergymen and Educators. Address

Secretary Central University, Dept. E, Indianapolis, Ind.

## THE BEST WAY



The use of the Individual Communion Service has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price-list.

INDIVIDUAL COMMUNION SERVICE CO.,

1701-1708 Chestnut Street, Philadelphia

## INDIVIDUAL COMMUNION CUPS

UNBREAKABLE POINTED TOP STYLE

(CAN BE STERILIZED)



Requires no tipping back of the head—no washing by hand—no breakage.

Write for Illustrated Catalogue.

LE PAGE INDIVIDUAL COMMUNION CUP CO. TORONTO - CANADA

**STEREOPTICONS**  
SOLVE THE  
SUNDAY  
EVENING  
PROBLEM  
**SLIDES**  
SPECIAL RATES  
TO PASTORS AND CHURCHES

**ADVANCE IDEAS**  
IN  
**SLIDE RENTING**  
CORRESPONDENCE SOLICITED.  
**GEO. W. BOND & CO.**  
93 DEARBORN ST.  
DEPT. B CHICAGO.

## FOR A LIMITED TIME Stereopticons Below Cost

We handle exclusively the lantern slides on the new Life of Christ and the pictures from the Chapel of the Silent Gospels. Write for catalog of lanterns and slides.

CHICAGO TRANSPARENCY CO.

143 No. DEARBORN ST. (Dept. E) CHICAGO, ILL.

When answering advertisements please mention The Expositor.



**A POWERFUL ARRAIGNMENT OF A POPULAR BOOK**  
 viz.:—DOCTOR HALDEMAN'S ANALYSIS OF  
**Rauschenbusch's "CHRISTIANITY AND THE SOCIAL CRISIS"**  
 This ten-cent pamphlet is an eye-opener on the subject of social regeneration  
 Greatly Reduced Prices on the Scofield Reference Bible  
 Send for particulars and Prospectus showing Sample Pages  
**CHARLES C. COOK, - - - 150 NASSAU STREET, NEW YORK.**



**COLORADO  
 — AIR —  
 OZONE IN  
 YOUR HOME**  
 Size 14x14x14 in.  
 Connect this  
**Rice Ozone  
 Generator**

to ordinary electric light socket in your sleeping or living room and insure pure vitalized air in your home at a cost less than an ordinary electric light.

Where disease of respiration organs is evident an extra supply of Ozone can be secured by throwing on the switch.

**Why Leave Your Home for Change of Climate?**

Endorsed by physicians and this publication. Special equipment for special purposes.

We live more on the Ozone in the atmosphere than we do on the food we eat.—*Elbert Hubbard*

**The Ozonizer Ventilating & Disinfecting Co., Inc.**  
 (Dept. A)

1946 E. 55th Street - Cleveland, Ohio

**WHY HAVE YOU  
 CATARRH?  
 WHY SNIFFLE and SNUFFLE with  
 A COLD?**

**Especially Useful  
 To Ministers**

Try our New Vaporizer 10 days and be delighted by having a change

Carry it in your vest pocket. It is the treatment of all treatments for the busy man, the merchant, the laborer, the housewife and the children. It works with a plunger, no rubber bulb to break and to wear out in a few days. It is always ready and will relieve your ailment no difference how badly you feel.



**OUR SPECIAL OFFER**

We will mail you our Vest Pocket Vaporizer for \$2.00, one month's treatment of Vapor Oil FREE, and if after ten days' trial you are not perfectly satisfied, then return to us and we will refund your money. Thousands are using our new treatment and none have ever returned a Vaporizer.

**OUR VAPOR OIL HAS THE ODOR AND HEALING PROPERTIES OF THE PINEY WOODS.**

**THE DETROIT VAPORIZER CO.**  
 DETROIT, MICH.

We recommend in all chronic cases our Combination Treatment. A three months' treatment of all our remedies for only \$5.00.

**VACATION TRAVEL FREE**—A few European tours to organizers of small groups. Write today for offer of free tours and cash commissions. Rev. George F. Nason, box Q, Wilmington, Del.

**6% Versus 3½%**

Invest your savings so as to earn 6% with Absolute Safety. You can invest amounts of \$50, \$100 or \$1,000 in 6% First Mortgage Gold Bonds, maturing 1914 and secured by First Mortgage on New York Real Estate. We guarantee the prompt payment of principal and interest. Ask us how to combine the safety of a First Mortgage with the convenience of a bond.

**NICHOLLS-RITTER-GOODNOW**

408-413 Flatiron Bldg., New York City  
 Established 1885 Exceptional References

**WRITE FOR INTERESTING PARTICULARS**

**\$100 FOR YOU** You can make \$100 a month easily by acting as our agent. **BUSINESS Everywhere.** No capital required. **YOUR OPPORTUNITY.** Will you improve it? Write today for our liberal terms. Chance to employ your spare time. Moore Monument Co., - - 41 East 3rd St., Sterling, Ill.

**PRINT YOUR OWN**  
 Cards, circulars, books, newspapers. Press \$ Larger \$18, Rotary \$60. Save money. Big profit printing for others. All easy, rules sent. Write for the press catalog, TYPE, cards, paper, etc. **THE PRESS CO., - Meriden, Connecticut**

**CANCER---FREE TREATISE**  
 The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

**ASTHMA SUFFERERS TRY MOKO.** Cured thousands. For free treatment Write MOKO, Van Wert, Ohio.

**CHURCHES BUILT**  
 up by meeting and holding strangers who appear in your congregation.

We have a practical plan which is being successfully used. Send 10 cents for plan and help to reach 10 strangers.

**Particular Publishing Co.**

48 Springfield Ave., Schenectady, N. Y.